The CHRISTIAN CONQUEST OF INDIA

JAMES M. THOBURN

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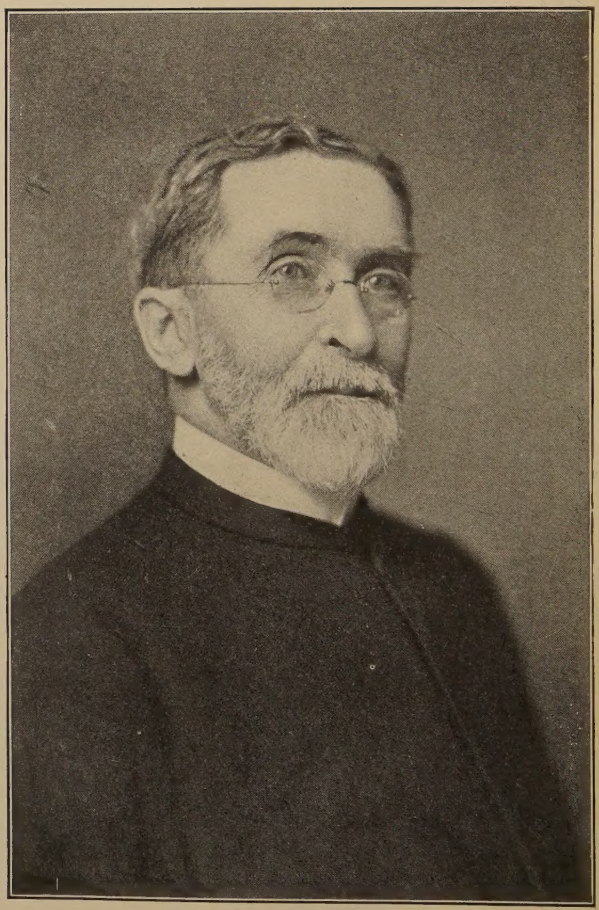

Bishop James M. Thoburn

FORWARD MISSION STUDY COURSES

EDITED UNDER THE AUSPICES OF

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

THE CHRISTIAN CONQUEST OF INDIA

By

BISHOP JAMES M. THOBURN

Forty-six Years a Missionary in India

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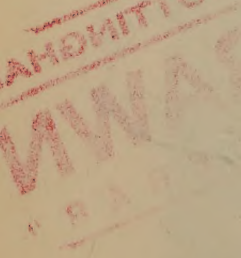

TO THE YOUNG MEN AND YOUNG WOMEN
OF CHRISTENDOM
URGING THEM TO IMMEDIATE COÖPERATION
IN THE
SOCIAL AND SPIRITUAL REGENERATION
OF
INDIA'S MILLIONS

PREFACE

The task of writing this book was undertaken at the urgent request of leading members of the Young People's Missionary Movement. The writer had spent many years in India and had acquired a personal knowledge of missionary work in nearly all its phases, but yet did not at first sufficiently appreciate the difficulties connected with the work which was committed to him. The manuscript of this book when completed was placed in the hands of the Editorial Committee for revision, and especially to prepare it for the use of mission study classes. This Committee has made important changes in some parts of the work, both by way of addition in some places, and omission in others. It was also found necessary to change the plan to some extent in order to make the book better serve its purpose as a text-book for students.

India contains about one fifth of the human race, and missionary work carried on in such a vast empire, and directed by the leading Churches of the Protestant world leads the student into fields of observation and inquiry hardly second to any others in the world. To attempt to write in a few brief chapters a sketch of a region which practically constitutes a world in itself, and to

do this from a missionary view-point and in a form suitable for young readers, must inevitably prove to be a most perplexing task.

It is hardly necessary to remark that no attempt has been made in the following pages to present to the reader a full and exhaustive account of India and its people or of the missionary work, past or present, for which the country has become noted. The commission given to the writer did not imply an ideal of this kind. If the book proves useful in creating an intelligent interest in India and its teeming millions, and if, in addition to this, it enables the young people to realize that they are practically in touch with these millions, it will accomplish the end which the writer had in view.

J. M. Thoburn.

Delaware, Ohio, May 26, 1906.

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THE COUNTRY

CHAPTER I

THE COUNTRY

Area and Resources

INDIA[1] is one of the world's greatest empires. In area it embraces 1,766,597 square miles.[2] It extends from east to west about 2,500 miles and from north to south nearly 2,000 miles. Its revenues are on a large scale, and in time of stress have proved as elastic as the average revenues of European nations under similar conditions. Its army is large and always prepared for possible emergencies. If threatened by invasion, the Indian government, aided by the feudatory[3] states, could meet the invaders on the frontier with an

[1]When the first Aryan pioneers, traveling southward from the highlands of Central Asia, reached the river Indus, which was probably in flood at the time, they named it "Sindhus," or ocean, and very possibly mistook it for a part of the ocean itself. At a later period, other members of their race, coming from what is now called Persia, softened the sibilant initial into an *h*, and at a still later period the Greeks erased the first letter altogether and gave the river the illustrious name it still bears, the Indus. The original name still lives in the province of Sindh, and the people of that province are known as Sindhis.

[2]Including Assam and Burma, which are integral parts of the empire.

[3]Semi-independent native states governed by native princes under the advice of a British Resident whom the viceroy stations at their courts.

army of 370,000 men. Its vast provinces are threaded with railway lines, and modern improvements of every kind keep pace with the general progress of the country. Legislative bodies share the responsibility of administration, both in the imperial and provincial governments. In all that pertains to industrial, civil, educational, and religious progress, a steady advance can be noticed, and the future of this great empire becomes a subject of intense interest to every observing student, and especially to every Christian missionary.

Population

The population of the empire at the last census in 1901 was 294,361,056, equal to the whole of Europe, less Russia, and over three and one half times that of the United States. If account be taken of the normal increase of population, it may be accepted as reasonably certain that at the present time it exceeds 300,000,000, or nearly one fifth of the human race. India is a land of imperial proportions, and is entitled to fair consideration among the empires of the world.

Cities and Villages

Ninety per cent. of the population is scattered in villages. The census counts 2,148 towns[1] and 728,605 villages.[2] Calcutta, Bombay, and Madras are the only cities with more than 500,000 inhabitants; whereas in the United States there are six. In the entire empire there are only twenty-six

[1] A town is incorporated, with a magistrate and petty court.

[2] A village is a collection of houses, not incorporated, with a headman.

cities of more than 100,000 inhabitants each. In the United States and Canada there are thirty-seven. About twenty per cent. of the population of the United States lives in cities exceeding 100,000 inhabitants, while in India only two per cent. of the population is in cities of more than 100,000 inhabitants.

Density of Population

The average density of population for the entire empire is 167 per square mile. The population of Belgium is three and one half times as dense, 589 per square mile, while that of Ontario is only ten persons per square mile. The British provinces are twice as populous as the native states, and the increase in the British provinces has been nearly five per cent., while the native states have decreased 5.47 per cent. in population. The most populous regions are the Gangetic plain, the delta of Bengal, and the coast of the triangular southern plateau, while the most sparsely settled are the northwest portions and the coast of Burma. Arizona, Idaho, and Montana have less than two persons per square mile, while Baluchistan, the most thinly settled, has eleven. The delta of Bengal has 552, as compared with the 407 per square mile in Rhode Island.

Geographical Position

The geographical position of India can be seen by a glance at any map of Asia. On the north it seems to nestle under "the roof of the world," the name sometimes given to the vast region in central Asia which is buttressed by the Hima-

layas[1] and their spurs, and by other ranges on the north, east, and west. On the west its shores are washed by the waters of the Arabian Sea, and on the east it is bounded by the Chinese Empire, Anam, and Siam. On the northwest its historic boundary has been the Indus, although the political boundary has often been pushed southeast by invaders from central Asia, or again northwest by powerful rulers in India. Similar changes of boundary have taken place on the other side of India, but not so frequently, nor to so great an extent. At the present time the boundary of the empire embraces Assam and Burma on the east, and extends far enough beyond the Indus on the northwest to include Baluchistan, while Afghanistan is held in the position of a subsidized state.[2] The authority of the Indian government is paramount up to the boundary line of Persia.

Divisions

Writers on India frequently divide the country into four sections: the first including the mountains of the Himalayan range; the second, the plains of northern India; the third, the table-land of central and southern India; and the fourth, Burma. These first three divisions, however, are somewhat arbitrary, and do not convey a very clear idea of the actual configuration of the coun-

[1]The word Himalaya means in Sanskrit "the abode of snow."

[2]The British government pays the Ameer of Afghanistan a subsidy of $600,000 per annum for his friendship.

try. Immediately south of the snow-line of the Himalayas is a belt of lower mountains, with an average width of perhaps a hundred miles. At a distance of several hundred miles from the mountains the surface begins to rise, and long before it reaches the Vindhya mountains, a range which crosses India from east to west at about the middle of the country, the land has become an elevated plateau. Immediately south of this mountain range is a rich valley through which the Narbada River flows westward, dividing the greater part of the country into two somewhat distinct sections. South of this river is another range of mountains called the Satpuras, which forms the northern boundary of a triangular plateau known as the Deccan, or South Country. This plateau has an average elevation of about two thousand feet, and is hemmed in on the west by a line of mountains running parallel with the ocean from northwest to southeast. A similar but somewhat lower range shuts in the plateau on the eastern side. These two ranges are called respectively the Eastern and Western Ghats, the former having an average height of about fifteen hundred feet, and the latter of about three thousand. Burma consists mainly of the valley and delta of the Irawadi, the Yoma ranges, a coast strip along the Bay of Bengal, and a wild hill region extending east and northeast of the Irawadi toward the Chinese and Tibet frontiers.

Rivers

The great rivers of India are chiefly those which have their sources in the Himalayas. It is a singular fact that these streams, except the Ganges, take their rise, not in India proper, but on the northern side of the Himalayas in Tibet. The Brahmaputra not only takes its rise to the northward of the mountains, but for the greater part of its course flows at a great elevation along a valley between the Himalayas proper and another snowy range which lies to the north in Tibet. Of all these rivers, the Indus, Ganges, and Brahmaputra take precedence. The Indus is a very large stream, but through nearly all its lower courses it flows through a desert, hence it is only along its upper course near the mountains, or indeed among the mountains, that the tremendous volume of water it carries into the sea can be appreciated by a spectator. The Ganges has many tributaries; one of them, indeed, the Gogra, is larger than the Ganges itself, and hence this river carries down an amazing volume of water to the sea. The Mississippi, when its banks are full, discharges 1,200,000 cubic feet of water per second; the Saint Lawrence, 1,000,000; the Nile only 400,000; the Ganges, 1,800,000. The Brahmaputra is unknown to India until it suddenly sweeps around the southeastern base of the Himalayas, and bursts forth into the Assam valley in all its strength. It was formerly considered larger than the Ganges, but it has been ascertained that in

the rainy season its discharge per second is only a little more than 500,000 cubic feet. This, however, still gives it a prominent place among the great rivers of the world. Only two rivers of any size flow westward into the ocean—the Narbada, spoken of above, and the Tapti, which flows parallel with it and but a short distance from it. The Irawadi breaks through the eastern Himalayas from Tibet and flows down through the center of Burma, receiving several affluents on its way. Three other rivers of considerable size, but not of great importance, discharge their waters into the Bay of Bengal—the Godavari, the Kistna, and the Mahanadi.

Adaptation of Rivers to Traffic

The rivers of India are not well adapted to steamer traffic, as the force of their currents and the treacherous nature of the sand which they all bring down from the mountains make it difficult for steamers to ply for trade, as is so common on North American rivers. An immense traffic, however, is carried on by native boats, some of them of considerable size, although most of them are very small. On the Ganges, boats may be seen constantly, sometimes carried up by means of clumsy and often ragged sails, but very often slowly dragged by the boatman walking on shore and tugging with ropes. The downward passage, of course, is made more easily. The immense delta of the Ganges and Brahmaputra—for the two rivers unite before reaching the sea—is made

up of numberless canals and estuaries, on which a constant traffic is maintained. Some idea of the vast extent and activity of this river traffic can be formed from the statement that at the city of Patna on the Ganges, 61,000 boats have been registered as having passed up or down in the course of a single year. At Hugli, a town about twenty-five miles above Calcutta, 124,000 boats of all kinds and sizes passed in a year. The river-borne trade of the city of Calcutta amounts to more than $100,000,000 a year, and when it is remembered that nearly all of this is carried on in clumsy native boats, some idea can be formed not only of the number of these river crafts, but also of the vast number of boatmen employed in the service.

Rivers as Land-makers, Fertilizers, and Highways

The rivers of India are noted perhaps beyond those of any other part of the world, unless it be Africa, for the amount of silt which they carry down to the sea. If it be true that the Nile has made Egypt, it is equally true that the Ganges has made Bengal, while every river flowing into the sea has in like manner built up its own delta. The Ganges and Brahmaputra carry down more silt than the Indus, the Brahmaputra taking the lead in this respect. It has been estimated that it would take 24,000 steamships, each of 14,000 tons burden, to carry the amount of deposit which is brought down by the Ganges alone during the four months of the rainy season. The mind fails

to realize how vast this yearly accumulation must be and yet it is not perceptibly noticed at the mouth of the river. It is true that thousands of acres are thrown up each year, not only in the delta, but at many points in the upper course of the stream; but while new land is thus constantly forming, large slices of cultivated land are swept away from time to time, so that the poor native does not notice that the river makes much amends for the loss which it so often inflicts upon him. Nevertheless, the land is steadily gaining on the ocean; and as the silt which is brought down is of the richest possible quality, those who cultivate near the river not only have their lands fertilized by the deposits left by the floods, but also at times secure new fields thrown up in the course of a few weeks, which furnish fruitful farms for years to come. I have myself seen wheat growing rich and green on fields where I have seen the water flowing fifty feet deep but six months before. The rivers also form cheap highways for carrying the produce of the country to the towns and seaports, and perform an invaluable function in furnishing the water for the irrigation schemes.

Monsoons

Climate conditions in India are to a very great extent dependent upon the winds known as "monsoons" in southern Asia, but better known in other parts of the world as "trade winds." About six weeks after the sun crosses the equator in its northward course, a steady and sometimes strong

wind sets in from the southwest and continues with slight interruptions for three or four months, and again when the sun recrosses the equator, similar conditions prevail, save that the direction is reversed; instead of coming from the southwest the prevailing winds are from the northeast. These winds are of the utmost importance to India. The heated air rising from the ocean carries with it a large measure of moisture, and when it reaches the somewhat cooler atmosphere farther from the equator this moisture is condensed and precipitated as rain upon the parched and thirsty land, a process as beautiful as it is wonderful.

Destructiveness of Monsoons

But for these monsoons India would speedily become an uninhabitable waste, and yet these messengers of blessing are sometimes attended by great disasters, and followed by suffering in various forms. The typhoon of the coast of China, the cyclone of India, and the hurricane of the West Indies are practically one and the same in origin, character, and destructive effect. Some twenty years ago a strong and persistent wind drove the water in one of the mouths of the Brahmaputra backward for many hours until it stood above its normal level. When a sudden change of the wind released this mighty mass, and the swollen flood swept out to sea, it buried a large island with its hundred thousand beneath its waves. It was substantially the destruction of Pharaoh's host re-

peated before the eyes of the modern world. The Bakarjang cyclone of 1876 drove huge waves over the large islands, and in a few hours engulfed 150,000 acres of land, and destroyed 2,000,000 souls. At times large ships have been swept inland upon the crest of great waves and deposited on the shore, sometimes at a distance of several miles from the sea.

Rainfall

The average annual rainfall varies greatly in the different parts of India. At the stations on the outer ranges of the Himalayas it reaches a point which in North America would be considered very excessive, ranging from 91 inches at Naini Tal to 120 inches at Darjiling. In some parts of the great valley of the Brahmaputra the rainfall is the heaviest known in the world. At Cherra Punji, a station in Assam, the average annual rainfall is no less than 523 inches, and in 1861 it actually rose to 805 inches. This, however, is exceptional. In Baluchistan the normal mean rainfall is 8.7 inches, and on the Burma coast 152.9 inches. In general, rain is most abundant on the coast of Burma, along the Western Ghats, and the Brahmaputra valley, and in the eastern sections of the sub-Himalayas. The dryest portions are northwestern India, Gujarat, and the Deccan. As a basis of comparison it may be noted that the rainfall in the state of New York in 1905 was a little more than 45 inches, in Ohio slightly less than 45 inches, in California about 25 inches,

and Arizona 20 inches. As a rule there is no want of moisture in India, as the average rainfall is considerably in excess of the rainfall in North America, but instead of being spread all over the year it is confined to a few months.

Irrigation

The canals of British India are far more widely extended and also more useful than is commonly supposed. At a time when so much attention is being given to the irrigation projects in the arid sections of the United States, the reader will be interested to know that the British government has been the chief modern pioneer in this line of work. The canals in India have an aggregate length of "main line" of 14,438 miles, with 29,174 miles of smaller distributing channels. More than 44,000,000 acres of land are irrigated by canals, mainly in Madras, the Punjab, United Provinces, and Bengal, and the work of extending the system is going on vigorously. The government has already expended over $150,000,000 in constructing these canals, employing at times a large number of famine laborers who would probably have starved. This great work is largely due to a distinguished engineer, the late Sir A. Cotton, who adopted the theory that God sends as much rain as is needed, but would have man care for the gift which his bounty provides.

Drought

An immense amount of suffering and many deaths are caused by drought, which frequently occurs in the sand portions of the Punjab, large

Asafnagar Falls, Ganges Canal, Illustrating Irrigation Works

Plowing in the Punjab

sections of the Deccan, and other parts of the empire, where the rainfall is not abundant. However, the shortage of rain will become less formidable as the government extends its system of irrigation. During the first eighty years of the nineteenth century, 18,000,000 people perished of famine. In 1877, 5,000,000 of the people of southern India starved to death.[1] Cholera is also frequently a concomitant of the terrible famine, and various sorts of fever and other sickness usually follow. The bubonic plague, largely resulting from insufficient food, caused the death of nearly 360,000 persons between 1896 and 1900.

Gold, Silver, and Diamonds

For long ages India has been famed for her treasures of gold, silver, and jewels, but as a matter of fact, her mines are few in number and not very productive. The historic treasures of India have been to a great extent the product of military plunder. In fact, the same remark might be made with regard to public wealth in all Asiatic lands from the days of Crœsus to the present time. The immense treasures of which we read in history and story are partly fabulous and partly accounted for by the fact that successive conquerors brought them from other lands to India. Diamond mines are still worked in southern India, but the product is not large. European skill and energy have given an impetus to gold

[1] Lilly, *India and its Problems*, 287.

mining in Mysore, but the success achieved has been only fairly satisfactory. Last census imports of treasures were two and one half times exports.

Coal

Coal was never sought for until its necessity began to be felt a few years ago. As the various railway lines have been extended into different parts of the country, coal has been discovered here and there, and its production has steadily increased, until in 1903 it reached more than seven million tons. In India, as in all lands, this species of "black diamond" is found to be of infinitely greater value than any deposit of real diamonds. It is now used in large quantities by all the manufacturing establishments in the cities, and is also in demand in seaport towns because of the increasing number of steamers which frequent the Indian shores.

Rice

In Europe and America the impression prevails very generally that the people of India subsist almost wholly upon rice, but this is a great mistake, as it is a staple food for only one third of the population. Rice is produced in very large quantities, and is a common article of diet along the seashore and river bottoms, especially in Burma, but the greater part of India consists of uplands which are not adapted to the production of rice. Rice is cultivated in the uplands wherever favorable conditions can be found, and people of all races are not only willing, but eager to obtain it whenever possible.

Millet

Taking the empire of India as a whole, the most common article of diet will be found to consist of the different kinds of millet, and of the grains belonging to the pea family. The term millet includes a large variety of grains. A missionary received a small package of sorghum seed from the United States, and sowed it in his garden to see if it would mature successfully in the strange soil and climate of an Eastern land. The seed germinated and developed precisely as it would have done in Kansas, but the natives watched the experiment with extreme interest, and recognizing the plant as a species of their own field crop, stole a part of the seed for their own use and in a few years the improved quality of their millet began to attract attention. A dozen varieties of this grain may now be seen in northern India. Other crops belonging to the pea family also yield bountiful harvests.

Fruits

India is justly famed for her variety of tropical fruits. The mango is to the people of India what the apple is to the American people. It grows everywhere, and often large mango trees line both sides of a public road, or occupy waste ground near the villages, and being free to the poor, these become a great boon during the fruitage season. The banana of many varieties is also found in all parts of the land, and its fruit is usually cheap. Oranges of fine quality, guavas of many varieties, pineapples, custard apples, loquats, lemons, and

limes of many kinds, and in the extreme south, breadfruit, jack-fruit, and the durian—the last three being members of a common family—all claim a place in the list of Indian fruits.

Forests

The forest products of India include almost everything which grows in the tropical world. The teak of Burma and southern India has become known in all parts of the world. Among the lower ranges of the Himalayas, the cedar of Lebanon maintains the renown of that illustrious monarch of mountain forests, while the fir, spruce, and other members of the coniferous family are also found, although in the lapse of many centuries, since the mountains became inhabited, most of them have perished. "Immense elms capable of seating six hundred persons in their shade,"[1] and valuable trees of different kinds are found throughout the empire. A forest reserve of sixty-seven million acres is carefully protected by the Indian government.

Banyan Trees

The Indian banyan tree has become noted throughout the world. Some of these trees have been well cared for, and in the course of a century or more they have spread in all directions until a single tree is made to resemble a small forest. A tourist visiting Calcutta a few years ago was taken to the Botanical Gardens to see a famous banyan tree which had been carefully protected for years, and even assisted in its natural effort to support

[1]Beach, *The Cross in the Land of the Trident*, 12.

its spreading branches by stems thrown down from above. When the tree was pointed out to this stranger, as he was approaching it, he was utterly unable to realize that the tiny forest before him consisted of a single tree, and asked in great simplicity, "Which one of these trees is the banyan?"

Cultivable Area

India has some extensive deserts in the northeast, some arid wastes and malarious swamps in other regions, but, taken as a whole, it is a land of great fertility. Of the 737,703,322 acres of land, nearly one third is poorly cultivated, and about 140,000,000 cultivable acres are unused. Land which has been cultivated for thirty centuries, or possibly longer, yields its yearly crop bounteously without deep plowing and without the help of fertilizers.

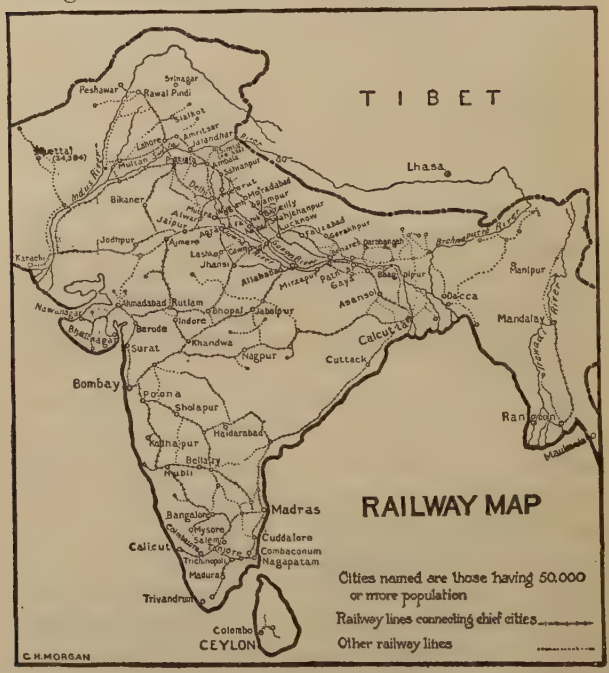
Exports and Imports

India fed and cared for her own vast population and sent to foreign countries in 1903-4, $28,000,000 of tea, $38,000,000 of wheat and flour, $63,000,000 of rice, $70,000,000 of raw and manufactured jute, $115,000,000 of raw and manufactured cotton, besides large quantities of hides, indigo, coffee, lumber, and other products. Her exports during 1903-4, totaling nearly $500,000,000, and her imports approximating $280,000,000 entitle her to a prominent place among the first commercial nations of the world.

Railroads

The first railroad in India was completed in 1853, connecting Bombay and Thana, a distance of three miles. During the mutiny of 1857-8

the government was badly crippled by a lack of facilities for transporting troops. After this disastrous experience, Lord Dalhousie influenced the government to connect by rail the large cities



and military stations. Through Lord Mayo and others the railroad system has been rapidly extended. In 1878 there were 8,000 miles in operation; in 1895, 16,000 miles. A glance at the railway map above shows the empire connected by

nearly 27,000 miles, placing India fifth among the powers of the world in railroad mileage, and employing over 400,000 natives.

Seasons

In a region so large as India it could not be expected that the climate would be uniform, and yet it presents certain features which may be spoken of as peculiarly Indian. Throughout nearly the whole empire the year may be divided into three sections: cold, hot, and wet.

Cold Season

The cold season begins in northern India about the first of October. At Calcutta and Bombay it is hardly recognized as having begun before November. With the exception of about a week near the close of December, it seldom rains during this season. In all northern India, from October to March, the weather is delightful, with sky almost cloudless. People can make their arrangements months in advance without fear of having them disturbed by bad weather. At points as far south as Lucknow or Benares, a white frost sometimes forms in late December or early January, and a very thin coating of ice may sometimes be seen on the water if it is exposed in a shallow vessel and in a damp place. In Calcutta and Bombay frost is never seen. Houses are never built with chimneys, and fire is rarely introduced into any dwelling. In southern India the thermometer rarely falls below sixty-five degrees, but in northern India, during the three or four months of the cold season, a fire in the evening is found to be very comfortable.

Hot Season

As the end of the cold season approaches, a steady and sometimes strong west wind begins to blow, and the signs of the approaching hot season become unmistakable. The evenings and nights still continue cool even as late as March. In Calcutta and Bombay, however, it is usually quite warm before the middle of March. By the month of April the west wind has become a hot wind, and with the exception of fruit and forest trees, vegetation has wholly disappeared; not a blade of grass is to be seen; daily the hot west wind blows with increasing intensity and people take refuge from it as they do from cold in more northern climes. The month of June is a trying one on account of the extreme heat, especially in northern India.

Common Mistake

It is a common mistake in the West to suppose that the farther north one goes in India the cooler will be the weather; and young missionaries very frequently make the mistake of asking for a station in northern India on the grounds that they cannot very well endure the heat, and do not wish to expose themselves to the hot winds of southern India and thus risk their health. The condition is exactly the opposite. The nearer one is to the equator the cooler it seems. At Rangoon it is found to be much hotter than at Singapore, which is only ninety miles from the equator; in Calcutta again it is much warmer than in Rangoon, while as we pass northward the thermometer

rises in the hot months until it stands at Delhi and Lahore, in the far north, at a figure that is never reached in Calcutta and Bombay.

Care of Health

While this hot wind blows during the summer, missionaries and Europeans in general avoid exposure to it as much as possible, seldom venturing out of doors after ten or eleven o'clock in the morning, or before four or five in the afternoon. It should be said, however, that the air is moderately pure at this season, and that it is only the excessive heat and the effect of the sun's rays which the foreigner must avoid. Malarious influences of all kinds are held in suspense during this season, and persons who give proper attention to the necessary conditions often remark that they really enjoy better health at this season than at any other time of the year.

Wet Season

By the month of June the heat has become intense. About this time, to use the phrase commonly adopted in India, the "monsoon bursts." All over the empire there is intense anxiety to hear of the approach of the rains. About the end of June—sometimes a little earlier—the telegraph announces that the monsoon has burst on the western coast of Ceylon and along the extreme southwestern coast of India. Each day the rains creep northward. In a week or so they have reached Bombay, and by the twentieth of June they have usually extended throughout India. A marked change of temperature follows their ad-

vent. The thermometer will perhaps fall fifteen to twenty degrees at the first downpour.

Nature's Awakening

The whole landscape, which has been utterly desolate for three months, and which at last looks as though it had been sprinkled over with ashes, becomes in a few days clothed in the richest green. Vegetation of every kind springs into wonderful activity; the birds seem filled with new life; multitudes of frogs come from no one knows where and revel in every pond and puddle to be seen in the level fields. During the next three or four months India is a beautiful country, clothed everywhere in the richest green and filled with every form of active and joyous life. The rain does not fall constantly, but one or more showers may be expected every day. The evenings and mornings are delightful, and in no land do the clouds present a grander spectacle than when banked up against the western sky at sunset, with great billowy edges upturned toward the setting sun and glowing in the rich light with which its evening rays bathe a tropical landscape. Not everyone, however, enjoys this season. The air if cooler is more sultry, and the houses become damp and to some people uncomfortable. Cholera, fever, and other diseases are apt to be more prevalent than when the heat is greatest. As in northern climes the cold is little felt and inflicts but little injury on invalids when it is dry, so in India the excessive heat is not felt as an affliction so long as the air is perfectly dry.

Health

The climate of India is not so great a foe to life and health as is generally supposed. If it must be conceded that Bengal is the birthplace of Asiatic cholera, it can be said in reply that India has never produced a case of yellow fever. If the plague infests the cities and even spreads among the remote villages, it should be remembered that it found its way to India from China, and that it once devastated London more terribly than it has ever afflicted any city in India.

The Oriental Pace

Very much of the ill health of Europeans in India can be traced to their defiance of the simplest laws of health, by persistently following a course of life in the tropics which would be barely within the limits of safety in the higher latitudes of Europe and America. The feverish haste which attends the lives of most persons in the Occidental world cannot be transferred to the quiet and calm environments of life in India or in the East generally, but the average American and European can live his three score years and ten in India and enjoy health and cheerful spirits if he adapts himself to his environment. The writer of these lines, after a personal experience of forty-six years, is glad to put on record the testimony that when God called him to India he gave him "a goodly heritage," and many retired "old Indians" in Great Britain and other parts of Europe often speak longingly of the Eastern home in which the years of their active life have been spent.

QUESTIONS OF STUDY

These questions have a twofold purpose: First, to assist the average student, partly in reviewing the most important topics of the chapter and partly in thinking out further conclusions. Those marked * may serve as a basis for more extended thought and discussion. It is not to be expected that these should be answered without careful reflection. Second, to assist leaders of mission study classes in bringing out the points of the lesson. Leaders should rarely use the entire list in a single meeting, but should freely select, modify, and supplement. In addition to the use of these questions, they should not fail to obtain from the secretaries of their denominational missionary boards helps containing full suggestions for the conduct of each session of the class.

QUESTIONS FOR CHAPTER I

AIM: TO REALIZE THE CLAIM THAT INDIA AS A LAND PRESENTS FOR CHRISTIAN CONQUEST

I...*Size of the country.*

1. How does India compare in size with the United States and with Great Britain?
2. How do its extreme distances compare with distances in the United States?
3. What American cities measure the distance of Mandalay from Quetta? Madras from Peshawar? Calcutta from Lahore? Bombay from Rangoon?

II...*Population.*

4. As the sun makes his daily rounds what are the three greatest masses of population he sees on the earth's surface?
5. How does India compare in size and population with that part of the United States lying west of the Mississippi River? (excluding Alaska.)

6. How does the population of India compare with that of the entire United States? With that of Africa? With that of Canada?
7. What part of the world's total population is that of India?
8. What effect will it have on evangelization that such a large percentage of the people live in villages?

III...*Climate.*

9. In what part of India should you prefer to live for the entire year? Why?
10. What months should you choose for a visit to India?
11. What part of America at what season would most remind you of the plains of the upper Ganges basin on June the first? on July the first?
12. What parts of India should you most like to visit on account of the scenery, and why?

IV...*India's Value to England.*

13. Why does England guard India so jealously against Russia?
14. Which of the principal products of India cannot be raised in Great Britain?
15. What sorts of British goods are especially needed in India?
16. How does India rank among the purchasers of British goods? (Consult the Statesman's Year-Book or similar authority).
17. Why is trade between nations of different zones apt to be more profitable than that between nations of the same zone?
18. Try to estimate what it costs England to maintain control of India? What are the motives for this expenditure?

V...*Value of England to India.*

19.* What has England done to increase the economic resources of India?

20. How does India compare in modern improvements with Persia or Siam?

21.* How do these improvements aid in mitigating the effects of famine?

22. Do you consider English occupation on the whole an economic blessing to India or not?

VI...*India's Claim on the Church.*

23. What is the claim of India on the Christian Church in view of its size and resources?

24. What is its claim in view of its vast population?

25. Does the present condition of these multitudes increase or decrease the claim?

26.* Try to estimate the appeal that India makes to the eye of God as he looks down upon the world?

27. Does trade constitute the greatest opportunity that India presents to the Christian world?

28. With what relative zeal do we advance to economic and Christian conquest?

29. What of all things that we have to give India does she most need?

30.* What is our responsibility for offering her the best things?

31. Sum up the claims of India as a land for Christian conquest?

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I...*Climate—(Continued)*.
Griffin: India and Daily Life in Bengal, VI.
Stewart: Life and Work in India, IV.

II...*Resources.*
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III...*Famines.*
Curtis: Modern India, XX.
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IV...*Burma.*
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INVADERS AND RULERS

CHAPTER II

INVADERS AND RULERS.

A Land of Historic Charm

NOWHERE are the words, "the gorgeous East," used with such complete fitness as when applied to India. It is the one land of the Orient that is invested with ever-changing interest and romantic charm at each stage of its development. The vision of Heine in his day-dream is almost literally true: "And I saw the blue, holy Ganges, the eternally radiant Himalayas, the gigantic banyan forests, with their wide leafy avenues, in which the clever elephants and the white robed pilgrims peacefully wander; strange dreamy flowers gazed at me with mysterious meaning; golden wondrous birds burst into glad wild song." India still, to use Milton's phrase,

> "with richest hand,
> Showers on her kings barbaric pearl and gold,"

while about these native courts, and the great cities and structures, lingers a strange poetic halo from the past. The peninsula has undergone so many changes in its long history, so many invaders have entered its territory, so many thrones have arisen and passed away, that the land everywhere is full

of historic associations and the memories of departed greatness.

The Earliest Invaders

Two Stone Ages

In the early dawn of Indian life, as disclosed by modern research, there were two stone ages, one having agate knives and rough flint weapons, such as are found in the Narbada valley; the succeeding one using polished flint axes and other deftly wrought implements of stone, like those found in northern Europe.

Pre-Aryan Invaders

It appears that peoples representing the early metal age followed those of the stone ages and that they were invaders belonging chiefly to two stocks. There were, first, the Tibeto-Burman tribes entering India from the northeast and clinging to the skirts of the Himalayas; and second, the Dravido-Munda, who seem to have made their way into the Punjab by the northwestern passes. The rude stone circles erected by these people have been discovered, also upright slabs and mounds beneath which they buried their dead. The remains in these tombs show that they knew how to make round pots of hard thin earthernware, that they fought with iron weapons, and wore ornaments of silver and gold.[1]

[1]Hunter, *A Brief History of the Indian Peoples*, 40, 49.

The Coming of the Aryans

The Aryan Invasion

The people holding central place in India's historical development is the Aryan. From their ancestral home in Asia this great race sent streams of migration westward into Europe. Another stream going southeastward into India, began in the Punjab the conquest of the original inhabitants and became eventually the predominant element in the country's population and history. The word "Aryan" means noble, and the term applied to the language of the Aryans is "Sanskrit" or "polished," both names suggestive of the high qualities of this richly endowed race. Fair complexioned, noble-featured, alert and forceful in mind, aggressive in spirit, having a wealth of religious ideas and ceremonies, and devoted to the service of their "bright gods," the Aryan invaders gradually moved forward in their appropriation of all the more desirable regions of India. The aboriginal peoples, whom the Aryans found in possession of the fertile river valleys and plains, were overcome in war, enslaved, or made a servile class, or driven into the fastnesses of the hills, mountains, and deserts. As time went on there was, in large sections of the land, a gradual intermarriage and blending of the Aryan and the non-Aryan populations.

Three Historic Periods

The Aryans probably invaded India about two thousand years before the Christian era.[1] From

[1] Frazer, *British Rule in India*, 51.

1400 to 1000 B. C., they spread from the Punjab southeastward into the Ganges valley as far as Benares and Behar, establishing kingdoms as they went.[1] From 1000 to 320 B. C., they advanced from the valley of the Ganges and extended their sway widely, introducing Hindu civilization and founding Hindu kingdoms, even to the southernmost limits of India.[2]

Greek and Scythian Incursions

Alexander's Invasion

Alexander the Great invaded northwestern India in 327 B. C. In his principal battle, near the Jehlam River, he defeated Porus, a local monarch, who afterward became his friend. The Greeks were able to penetrate the country only as far as Amritsar, and recognizing that any defeat would be fatal, they turned back and descended the Jehlam and Indus to the sea. A part of the army returned homeward in boats, and Alexander led the rest of his forces back through great hardships to Susa. The important results of his expedition were the alliances he made, the cities he founded, and the Greek garrisons he planted.

Close of Greek Period

After Alexander's death, Bactria and the cities of India, in which Greek dominion was intact, fell to Seleukos Nikator, the founder of the Syrian monarchy; and as Chandra Gupta had built up a considerable empire in northern India, Seleukos

[1] Beach, *India and Christian Opportunity*, 34.
[2] Dutt, *Ancient India*, 60, 61.

gave to him his daughter in marriage, and sold to him the Greek possessions in India. There were further incursions into the Indian peninsula from Greek Bactria, but these ceased about 200 B. C.

The Scythians

About 100 B. C., inroads into India were made by a people supposed to be the Scythians, from a region east of the old ancestral home of the Aryan race. These Scythic invasions went on for a period, extending to 500 A. D., but their greatest aggressions were made in the century preceding the birth of Christ. Their most notable king was Kanishka, who called the Fourth Buddhist Council about 40 A. D., and who held his court in Kashmir.

Mohammedan Rulers

Islam's Efforts for the Prize

Mohammed was born in 570 A. D., created a conquering religion, and died in 632 A. D. Within a hundred years after his death the armies of Islam had made the crescent supreme throughout Asia, west of the Hindu Kush Mountains. From the first this new power seems to have fixed eager eyes upon the rich domain of India, and some early assaults were made, but Islam had to consolidate itself during three more centuries before it grew strong enough to grasp the prize. Even then India did not fall before the Mohammedans at once, for there were a series of invasions and partial conquests during nearly eight centuries, and

at no time was Islam master of the whole of India. The period of the Mohammedan rule is calculated as extending from 1001 to 1761 A. D. The rulers of these seven and a half centuries were of eight houses or dynasties. The most famous of them belonged to the last dynasty, that of the house of Timur.

The Moguls

This powerful line of conquerors were Mongols, or Moguls, and in 1398 Timur, or Tamerlane, led through the Afghan passes the united hordes of Tartary, defeated the Tughlak King Mahmud under the walls of Delhi, committed great massacres in that capital and Meerut, and retired to his own capital, Samarkand, with immense booty. Though he had proclaimed himself emperor at Delhi, the title lapsed till his grandson Baber revived it, regained possession of Delhi and other cities of India, and was the first to bear the famous title, the Great Mogul.

Akbar the Great

The grandson of Baber, Akbar the Great, whose reign extended from 1556 to 1605 A. D., is regarded as the greatest sovereign India ever had, as well as the most illustrious Asiatic monarch of modern times.[1] He subdued all India north of the Vindhya Mountains and organized it into an empire. He conciliated the Hindu tributary princes by placing them side by side with the Mogul nobles, thus checking at the same time the power of the latter. He carried out a great system of land set-

[1]Beach, *India and Christian Opportunity*, 63.

Taj Mahal, Agra

Great Mosque, Delhi

tlement as a basis of taxation, the outlines of which have continued down to the present. It is interesting to note that Akbar's tax was about three times the amount that the British collect.[1] He respected the laws of the Hindus, but put down their inhumane rites, such as trial by ordeal, animal sacrifices, and early child marriages. "He legalized the remarriage of Hindu widows but he failed to abolish widow-burning on the husband's funeral pyre, although he took steps to ensure that the act was a voluntary one."[2] In religious view he was broad and tolerant.

Shah Jehan and Aurungzeb

Among the successors of Akbar, Shah Jehan and Aurungzeb are also noted for the splendor and success of their reigns. If Akbar has to his architectural credit the massive and imposing red sandstone fortress at Agra, and his tomb near by, Shah Jehan has there the unrivaled Taj Mahal, his Pearl Mosque within the fort, and at Delhi the Great Mosque and the palace. Aurungzeb by attempting to impose his Moslem faith upon the body of the Hindus undermined the authority of his house, and the Marathas came forward as a new Hindu power in central and western India.

Closing Date of Mohammedan Dominion

The tempest of invasion by the Afghans, breaking the power of the Marathas at the third battle of Panipat in 1761, and the rising fortunes of the English as the coming rulers, make this date the most appropriate as terminating the era of Moham-

[1] Hunter, *Indian Empire*, 240.
[2] *Ibid*, 237.

medan dominion.[1] During the centuries of its sway, portions of the population, especially in eastern Bengal, became Mohammedan in religion.

Continental European Settlements

The Portuguese

In 1492 Christopher Columbus sailed westward from Europe, hoping to find a new way to India, but found America instead. Five years later Vasco da Gama started from Lisbon with an expedition, doubled the Cape of Good Hope, and in May, 1498, anchored off the city of Calicut[2] on the southwest coast of India. From that date began the period of contact with, and settlements in India by a number of the continental European nations. As Portugal was the first of these to find the sea route to the East, her people enjoyed a monopoly of Oriental trade for a century, from 1500 to 1600. But their efforts to establish Portuguese authority in India were too deeply marked by superstition and cruelty to produce lasting results. Albuquerque was the only worthy leader of expeditions or governor of settlements in India who treated the natives with kindness. The possessions in India now remaining to the Portuguese are Goa, Daman, and Diu, all on the west coast, with an area of 1,558 square miles and a population in 1901 of 572,290.[3]

[1] Lilly, *India and Its Problems*, 97.

[2] The place giving rise to the word "calico." It must not be confused with Calcutta.

[3] Beach, *India and Christian Opportunity*, 66.

Various Companies and Settlements

During the seventeenth century the Dutch held a leading position in the trade with India and the East, with the English as their rivals. The English East India Company was formed in 1600, and the Dutch East India Company in 1602. Next came the French with a succession of companies of which the first was established in 1604. Danish settlements were founded at Tranquebar and Serampur in 1616, and acquired by the English by purchase in 1845. The German or Ostend Company was incorporated in 1722, but the jealousies and diplomatic adjustments of the European powers led to the extinction of its two settlements in 1793. Less important, and partly abortive attempts were made by Prussia in 1750 and 1753, and by Sweden in 1731, the latter being the last nation of Europe to engage in maritime trade with India, as the company was reorganized in 1806.[1]

Struggle of France and Great Britain

Out of all these aspirants for foothold and power in India the final decisive struggle narrowed itself down to two—France and Great Britain. Even with them the rise and fall of their strength in the East often simply reëchoed the advantage which one power or the other gained over its antagonist in the European field, or in the expanding western world of America. For a time success seemed to attend the efforts of France both in America and India. As Montcalm, the leader of the French

[1]Hunter, *A Brief History of the Indian Peoples*, 173, 174; Beach, *India and Christian Opportunity*, 66-68.

power in the western world, had a succession of victories at Fort Ontario, Fort William Henry, and Fort Ticonderoga, but at length fell, and his cause forever failed, on the Heights of Abraham, before the British forces led by Wolfe; so the French arms in India under Dupleix won success after success at Fort Saint George and at the fortress of Gingi, only to go down forever, as far as dominion in India was concerned, before the genius of Clive at the battle of Plassey.[1]

British Control and Development

Outline of Future Policy

Not infrequently a commander or leader learns the secret of success from his foes. The most careful English writers now recognize that it was the French leader Dupleix who, in the years from 1740 to 1750, first discerned the leading principles and points of policy that made possible the control of India by a European power.[2] Dupleix himself partially applied this policy, but it was left for Clive, the East India Company, and Great Britain to carry it out so thoroughly as in the end to make India a part of the British empire. Some of the points involved may be noted.

[1]The Battle of Plassey was fought about seventy miles north of Calcutta, June 23, 1757.

By the treaties of 1814 and 1815 there remain as French dependencies in India five separate towns: Pondicherri, Karikal, Chandernagar, Mahe, and Yanaon, with a total area of 196 square miles and a population in 1903 of 273,748. *Statesman's Year-Book*, 1905, p. 637.

[2]Seeley, *The Expansion of England*, 201, 211, 212.

War an Opportunity

The English were a peaceful trading company, but they employed troops to defend their factories against the French and the natives. England was at war with France during much of the time from 1740 to 1820, the period during which the British control of India was largely decided. English acquisition of power in the East began not in some quarrel between the East India Company and a native state. It began in an alarming attempt made by the French to get control over the Deccan, which would lead to the destruction of the English settlements at Madras and Bombay. Thus the first military movements of the English in India were made to defend themselves, and the positions they already held, against the French. In all their later advance steps, till the close of the Napoleonic wars, the struggle for dominion in India was felt to be a part of the great contest of the English nation with France.

Gains in Territory and Revenues

Again, there came to the English large extension of territory and increase of revenues, in consequence of their wars and dealings with native powers. They soon learned the advantage whenever an issue arose of favoring a rival to a position which was under the patronage of their foes. When Dupleix, in 1748, placed his nominees on the thrones of Haidarabad and Arcot, the English were ready with a candidate to the throne of Arcot in the person of Muhammad Ali. When Colonel Clive defeated at Plassey the viceroy of Bengal, who had

sided with the French, he had at hand Mir Jafar to elevate to this viceregal post, as Nawab of Bengal, and obtained for him the official decree of appointment from the Mogul emperor at Delhi. For this service, Mir Jafar granted to the East India Company the landholder's rights over an extensive tract of country around Calcutta, and paid a sum of not less than a million and a half dollars.[1] This policy thenceforward was increasingly employed. Government everywhere throughout the land was disorganized owing to the breaking down of Mogul dominion. There were wars and clashing interests of native rulers and aspirants to power. The English came in as arbiters among these contending forces at a critical period, and in return for their services received immense extensions of territory and enlargements of revenue.

Paramount Authority

Then, as the final and logical result, it was seen that England should become the paramount power, not only in the territory which had been acquired, but over all the native or feudatory states. Only in this way could permanent peace and order be secured and the progress of all India toward a higher civilization be made possible.

Able Founders of Empire

Among those who did most to win the control of India for Great Britain are Robert Clive, the hero of the battle of Plassey; Warren Hastings, who

[1] Hunter, *A Brief History of the Indian Peoples*, 178-182.

kept for England, in a great crisis, the empire which Clive had founded; Lord Wellesley, who first clearly laid down the principle that the English must be the one paramount power, and that native princes could only retain their insignia of sovereignty by relinquishing political authority; and Lord Dalhousie, "the greatest of Indian pro-consuls," who made remarkable additions to the British possessions in India, and at the same time abolished manifold wrongs and brought about most valuable internal improvements. During his administration from 1848 to 1856, in the words of Hunter: "He founded the Public Works Department, with a view to creating the network of roads [railroads] and canals which now cover India. He opened the Ganges canal, still the largest work of the kind in the country; he turned the sod of the first Indian railway. He promoted steam communication with England via the Red Sea; he introduced cheap postage and the electric telegraph."[1]

The Mutiny

The most important event in Indian history during the latter half of the nineteenth century was the Mutiny of 1857, in which the sepoys in British military service revolted, kindling a vast flame of rebellion to British authority throughout the valley of the Ganges and in Central India.

Its Causes

It is perhaps not possible to give the real causes of this great uprising. Those usually suggested lie

[1]Hunter, *A Brief History of the Indian Peoples*, 214, 215.

upon the surface. It is averred that the policy of annexation had been carried to an extreme. The appearance of Western inventions like the steam engine and the telegraph is said to have created widespread alarm. The failure of the government to open avenues of official promotion to the natives is considered to have been a grievance. Even the use of lard to grease the cartridges served to native regiments, so making them ceremonially unclean alike to Hindu and Mohammedan, was probably a blundering accident that has been made to serve as a cause. The fundamental reason seems to have been that a crisis was reached in the transition from the old India to the new, much like that shown in the Boxer uprising in China in 1900.

The Outcome

The quelling of the rebellion added immortal honor to British names like those of Havelock and Campbell, in relieving Lucknow, and of Nicholson in turning the scale at the siege of Delhi. Brilliant operations covered with glory alike British troops and native forces that remained loyally on the English side. The awful era of peril, suffering, and death has left as visible memorials the ruined residency at Lucknow and the Memorial Well at Cawnpur. But, as in China after Peking was re-occupied, the last sparks of the Mutiny were hardly quenched before missionary operations leaped forward by a new impulse.

Transference to the Crown

The Mutiny caused the transference in 1858 of the government of India from the East India Com-

pany to the Crown of Great Britain. Finally, as a second notable date, on January 1, 1877, Queen Victoria was proclaimed Empress of India at a durbar[1] of unparalleled magnificence, on the historic "ridge" overlooking the ancient Mogul capital of Delhi; and the long course of events by which India has come to be a part of the British empire was complete.

Opening of the Twentieth Century

This event has been fittingly followed, at the opening of the twentieth century and the commencement of the reign of King Edward VII, by the Indian commemoration of his coronation, January 1, 1903, when he was proclaimed by the viceroy, as Emperor on the same site at Delhi that witnessed Queen Victoria's reception of the imperial title. In the great ceremony, which was followed by a considerable reduction of taxation, over a hundred rulers of separate states testified their allegiance to their common sovereign.

British Empire and British India

By its latest enumeration, the results of which were announced in 1906,[2] the British empire embraces 11,908,378 square miles, or slightly less than one fourth of the earth's land surface, and over 400,000,000 people. Of this immense total, India represents over one seventh of the territory and three fourths of the population, or 300,000,000 people. The British possessions, comprising all the territory directly under British control, have,

[1] An official reception or levee given by a native ruler or officer of rank in British India.

[2] Census of the British Empire, 1906.

according to the census of 1901, an area of 1,768,-061 square miles, and a population of 231,898,807, and are distributed into fourteen provinces. Each has its own governor or head, but all are controlled by the supreme governing authority of India, consisting of a Governor-General in council. The Governor-General, who is also called Viceroy, is appointed by the king of England, as are also the governors of the provinces of Madras and Bombay. The heads of the other provinces are chosen for their merit from those in the Anglo-Indian service. Among the leading provinces, after Madras and Bombay, are Bengal, United Provinces of Agra and Oudh, Central Provinces, Berar, Punjab, Assam, and Burma.

Feudatory India

The Native States and Agencies number thirteen divisions for administrative purposes, with an area of 679,393 square miles, and a population in 1901, of 62,461,549. The native princes govern their states with the help and under the advice of a British Resident, whom the Viceroy stations at their courts. The British government, as suzerain in India, interferes when any prince misgoverns his people; rebukes, and if needful, dethrones the oppressor; protects the weak and imposes peace upon all. Of the Native States and Agencies, the more important are Haidarabad, Rajputana Agency, Central India Agency, Mysore States, Central Provinces States, Baroda State, and the Native States politically attached to

Madras, Bombay, Bengal, and the United Provinces.[1]

The Holding of India

The question might be asked how Great Britain is able to hold India. There is at the bottom the great ignorance and poverty of the masses. The Indian people also lack unity and a sense of

nationality, so that native soldiers can always be enlisted for service in India. Of the armies that won India for England four fifths consisted of native troops, and of the forces which garrison India, two thirds are natives.[2] This statement,

[1] Hunter, *A Brief History of the Indian Peoples*, 32-35.

[2] Seeley, *The Expansion of England*, 227.

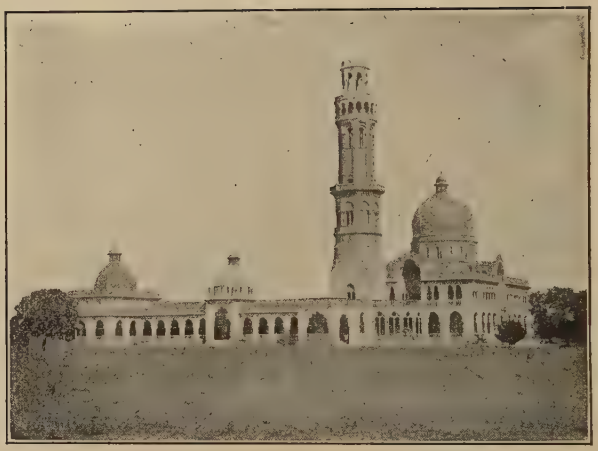
almost in itself, answers the question as to how Great Britain holds India. An amazingly small outlay of either men or money has been required on England's part for the winning and holding of her Indian empire.

Arbiter for Peace and Progress

But there are far deeper reasons to account for Great Britain's power to retain India as a part of her possessions. She has shown all the different races, rulers, native states, and creeds that they have more to expect from her than from each other if she did not maintain peace among them. Furthermore, there is the military prestige of Great Britain and the advantage of belonging to one of the foremost world powers, whose vast resources are held ready to defend India against the aggressions of any other nation. English rule in India has also shown itself capable of promptly repressing outbreaks and reforming abuses, while at the same time it has been wise, temperate, and conservative in abolishing native customs or interfering with long cherished institutions.

Conservative Outlook Toward a Higher Future

This last feature of British policy has often been a special trial to the missionaries with their advanced ideas of progress, religious, moral, and social, but it has doubtless largely been a necessity in order that the British administration should not find itself too far ahead of the people. It is to be remembered that England entered India and has remained there primarily for commercial and governmental purposes, and at every step has had to



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justify its course to public opinion both at home and in India.[1] Though it has not been able to respond to all the demands made upon it from every side, and at times has moved very slowly, the Indian government has swept away an imposing list of evils. Among these are widow-burning, the sacrifice of the lives of children and others in some of the religious processions and festivals, exposure of infants or casting them into the sacred rivers, the denial of educational opportunity to women and to men of the lower castes, extortion, cruel punishments, and numerous other abuses and wrongs formerly prevalent under native laws, customs, and administration. It has also powerfully elevated the moral and social life of the people. Best of all, British rule in India is never content with what has been attained, but has its eyes ever on a higher future.

British Rule

The control, improvements, and development which British rule have brought to India are exceedingly favorable, on the whole, to the native people themselves and to the progress of missions. As respects taxes upon the natives, W. B. Stover says: "The taxation per head is lighter than in any other civilized country in the world. In Russia it is eight times as great, in England twenty times, in Italy nineteen, in France twenty-five, in the United States and Germany thirteen times."[2] The

[1] Lyall, *Asiatic Studies*, 259.
[2] Stover, *India: A Problem*, 18, 19.

money derived from taxes goes directly into the treasury of the Indian government, and therefore in reality is used for India's benefit.

Good Outweighing Evil

British control is bringing more and more the prevalence of social peace and justice from one end of the land to the other. The natives are being given a surprisingly large participation in the franchise and in public office. Education is rapidly extending its privileges to the masses, the efforts of Christian missions adding no small part to the work of the government, so that one ninth of all the school enrolment of India is found in mission schools.[1] It is true that the evils of the production of opium and extension of its use, the state monopoly of the drink traffic, together with the sad example of indulgence in strong drink by British officials, and the deplorable immorality in some degree prevalent among British soldiers in India, are reproaches which yet remain to be removed. But notwithstanding these drawbacks, the verdict of the missionaries is that British control of India is a marvelous example of efficiency, wisdom, progressiveness, and fairness to a subject race.

Impressive Native Testimony

This verdict is also confirmed by native testimony, as is seen in these eloquent words, in which Babu S. N. Banerji expresses the sentiment of the most thoughtful and influential natives of the country:

"Our allegiance to the British rule is based upon

[1] Jones, *India's Problem: Krishna or Christ*, 29.

the highest considerations of practical expediency. As a representative of the educated community of India—and I am entitled to speak on their behalf and in their name—I may say that we regard British rule in India as a dispensation of divine Providence. England is here for the highest and the noblest purposes of history. She is here to rejuvenate an ancient people, to infuse into them the vigor, the virility, and the robustness of the West, and so pay off the long standing debt, accumulating since the morning of the world, which the West owes to the East. We are anxious for the permanence of British rule in India, not only as a guarantee for stability and order, but because with it are bound up the best prospects of our political advancement. To the English people has been entrusted in the councils of Providence the high function of teaching the nations of the earth the great lesson of constitutional liberty, of securing the ends of stable government, largely tempered by popular freedom. This glorious work has been nobly begun in India. It has been resolutely carried on by a succession of illustrious Anglo-Indian statesmen whose names are enshrined in our grateful recollections. Marvelous as have been the industrial achievements of the Victorian era in India, they sink into insignificance when compared with the great moral trophies which distinguish that epoch. Roads have been constructed; rivers have been spanned; telegraph and railway lines

have been laid down; time and space have been annihilated; nature and the appliances of nature have been made to minister to the wants of man. But these are nothing when compared to the bold, decisive, statesmanlike measures which have been taken in hand for the intellectual, the moral, and the political regeneration of my countrymen. Under English influences the torpor of ages has been dissipated; the pulsations of a new life have been communicated to the people; an inspiriting sense of public duty has been evolved; the spirit of curiosity has been stirred, and a moral revolution, the most momentous in our annals, culminating in the transformation of national ideals and aspirations, has been brought about."[1]

A Divinely Purposed Goal

At the same time it is evident that the British people are only beginning to realize the wonderful part which in God's providence they are fulfilling, and are destined to fulfill, in the evangelization of India. The fact that they are one of the foremost Protestant Christian nations; that in their material development of India, by railways, by canals and irrigating works, by improved industrial products, and in their care for higher interests, such as education, freedom of worship, and equal justice to high and low, they have won the confidence and regard of India's millions; the further fact that the government distinctly welcomes and approves the missionary operations of America, not less than

[1]Quoted in Jones, *India's Problem: Krishna or Christ*, 51, 52.

Great Britain, makes it certain that the historical evolution of India has led to a divinely purposed conclusion. Great Britain's control of India is a vast step toward the Christian conquest of India.

Far Western Aryans to far Eastern

In view of their remarkable missionary service, past and present, to the land of the Vedas, the Churches of the United States and Canada may be said to be the final invaders of India; but theirs is a great peaceful enterprise, the obligation of which they joyfully accept in union with the Christian forces of Great Britain. These sister peoples are closely related by ties of history, of commerce, of religion, of language, of national and political interest, and of blood relationship. In a peculiar manner the burden of the evangelization of the world, and especially of the Indian peoples, as so largely members of the great Aryan family, rests upon these English-speaking Churches on both sides of the Atlantic. To these countries has been given in large measure the wealth of the world. The gold in California, Alaska, and the Klondyke, in Australia and South Africa, was kept from the eyes of aboriginal races and of Spaniard and Russian till these regions could come under the control of this one great Protestant race. Within the past three years the United States and Canada together have approximately equaled Great Britain in their amount—about forty per cent. each—toward the world's total annual contribution for foreign missions. Side by side these two

great sections of the English-speaking race are moving forward, through Christian and missionary agencies, to bring the millions of India to share in the same liberty, enlightenment, and civilization to which the religion of Christ has led the Aryans of the West.

QUESTIONS FOR CHAPTER II

AIM: TO REALIZE THE CHALLENGE TO CHRISTIAN MISSIONS INVOLVED IN BRITISH CONTROL IN INDIA

I...*Panorama of Indian Peoples.*

1. What are the principal races that constitute the population of India?
2. How do these compare in diversity with the nations of Europe?
3.* What tendencies would operate toward the intermingling of these races? What tendencies toward separation?

II...*Steps in British Occupation.*

4. What was the political condition of India in the middle of the eighteenth century?
5. What had become of the power of the Great Mogul?
6. What invasions and wars were disorganizing society?
7. To what extent was there any national feeling?
8. To what extent were the people accustomed to the rule of foreigners?
9. What was the original motive that took the European nations to India?
10. Was war to their interest or not?
11. What led to war between the English and French?

12. By what means did each seek to strength itself against the other?
13. In what position did the English emerge in consequence of success in the war?
14.* Was their attitude up to this point justifiable?
15. What led to extension of territory and revenue when England had become the paramount power?
16. Was it right for her to assume control in order to maintain order?
17.* What would have been the state of affairs in the country if England had never chosen to interfere under any circumstances?
18.* To what extent was this control of the country foreseen and planned?
19*. To what extent was it unavoidable and justifiable?

III...*The Value of British Rule.*

20. If you were a peasant in northern India what would it be worth to you to know that invasions and wars were no longer a possibility?
21.* Who would govern the country if England retired?
22.* What would be the probable course of events?
23. What is the relative safety of life and property now and before English control?
24. Along what lines have social customs been improved?
25. In what ways has the development of railway communication been a blessing?
26. Sum up the elevating social and political influences that have resulted from British control.
27. Do they constitute it a moral necessity?

IV...*The Need of Missionary Effort.*

28. How do we compare on the average in enlightenment and advancement with the people of India?
29. Do we need religious institutions and education in addition to what is provided by the state?
30. How much more is the highest and purest teaching needed in India?

V...*The Responsibility of America.*

31. Is Great Britain doing all for the Christian conquest of India that needs to be done?
32. Is she behind other nations in her contributions to the evangelization of the world?
33. Is India appreciably better manned with missionaries than the other great mission fields?
34. What in general has been the length, extent, and success of American missnonary operation in India?
35. What is the attitude of the government toward American missionaries?
36. What possible advantages might American missionaries have over English workers?
37. Would it be possible at this time to confine the missionary operations of Christian nations each to a single foreign field?
38. What then is the special responsibility of America for India?

REFERENCES FOR ADVANCED STUDY.—CHAPTER II

I...*Mohammedan Rule.*

Curtis: Modern India, XIII.
Hunter: Brief History of the Indian Peoples, X.
Lilly: India and Its Problems, IX.

II...*British Rule.*

Curtis: Modern India, VII.
Denning: Mosaics from India, II.
Frazer: British Rule in India, XV, XVI.
Fuller: The Wrongs of Indian Womanhood, XII, XIII.
Mason: Lux Christi, 58-72.
Seeley: The Expansion of England, III, IV, V.
Stewart: Life and Work in India, III.
Temple: A Bird's-Eye View of Picturesque India, IX, X.

III...*Mutiny.*

Butler: The Land of the Veda, VI, VII, VIII.
Frazer: British Rule in India, XIV.
Hunter: Brief History of the Indian Peoples, XV.
Mason: Lux Christi, 66-69.

IV...*British Statesmen.*

Frazer: British Rule in India, V. (Clive.)
Frazer: British Rule in India, XI. (Lord William Bentinck.)
Smith: Twelve Indian Statesmen, III. (John, Lord Lawrence of the Punjab.)
Smith: Twelve Indian Statesmen, II. (Sir Henry Lawrence).
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THE PEOPLE

CHAPTER III

THE PEOPLE

Heterogeneous People

THE people of India have not descended from a common ancestry, but are a heterogeneous mass of tribes, races, and tongues. Their diverse origin and the size of the country make it possible to write of them only in a general way. Customs that prevail in one section will probably be unknown in another. As well expect the same customs to obtain in Manitoba and Florida, as to look for the same mode of life in Kashmir and Travancore. Another cause for irregularity is the differing nature of the three chief religions—Hinduism, Mohammedanism, and Buddhism. Apparent contradictions in the reports of missionaries and travelers may be accounted for by this fact.

Races

The larger part of the population is of Aryan origin. They are about 221,000,000 in number, and occupy the territory not included by Nepal, Burma, and Assam and north of 19° north latitude. The Aryan race includes the Hindu, the Persian, the Greek, the Teuton, the Celt, the Slav, and, in fact, most of the peoples of Europe and North America. No student who investigates the subject can long doubt that the ancient Aryan ancestors of the Europeans belonged to the

same race and once lived in the same ancestral home as the progenitors of the Aryan people in India. The territory south of the Aryans is largely held by the Dravido-Munda—or non-Aryans—who approximate 60,000,000. Of these, 56,000,000 are Dravidian. They probably came from the northwest and were pushed southward by the invading Aryans. The Indo-Chinese are confined to Nepal, Assam, and Burma. They number nearly twelve million and are composed almost wholly of the Tibeto-Burmans who entered India from the northeast. While this general language-grouping is not a safe criterion of racial difference, it is sufficiently accurate for our purpose.

Languages

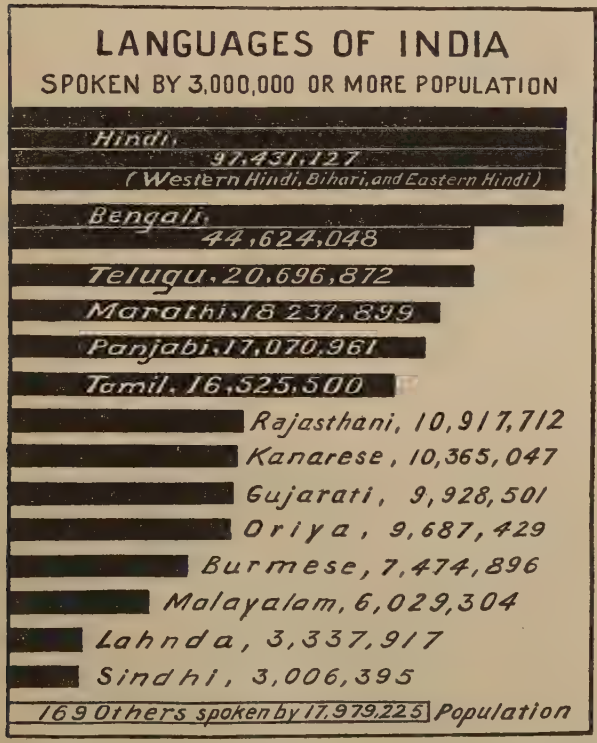
According to the census of 1901, the languages spoken by the people of India number one hundred and eighty-five,[1] sixteen of which are spoken by more than 3,000,000 each.[2] The Hindi,[3] Bengali, Marathi, Panjabi, Rajasthani, Gujarati and Oriya indicate a common origin at a date not very

[1]Many of the languages are only well developed dialects; 18 are other Asiatic languages spoken by 153,902; 23 are European languages spoken by 269,997.

[2]In the chart on p. 63, Western Hindi, Bihari, and Eastern Hindi of the census are given as a total under Hindi.

[3]Hindustani, spoken by about one hundred millions, is the most modern of the tongues spoken. It is simply the Hindi with a large admixture of Persian and Arabic words and idioms. In the census, those who use Hindustani are chiefly given under the two divisions of the Hindi and the Bihari, and Hindustani is not reported.

far removed from the historic period. These languages are used by about two thirds of the people in the empire, and are closely related to the



Sanskrit, which is not now spoken. Four languages are spoken by as many distinct races, inhabiting the peninsular section of the empire.

On the west the Kanarese are found; on the east the Telugus; south and east of these two, the Tamil; and in the extreme southwest the Malayalam people have their home. These people are all considered a branch of the Dravidian race. Many other languages might be named, but most of them are local tongues and consequently of minor importance. English being the language of the government and of higher education, is rapidly coming into use, and many of the educated, including many Indian ladies, are beginning to use it in their ordinary conversation.

Physical Characteristics

The appearance of the people varies with climate, environment, and occupation as well as racial peculiarities. The Aryan type in general is brown, from dark to coffee-colored, of medium height, black hair, oval face, and pronounced lips. As a rule they are stronger and more courageous in the north than in the south. The Dravidians have a darker complexion, longer heads, irregular features,and are short and squat in stature. The Burmans are Mongolian in type. Between the sturdy Aryans of the north and the primitive people of the south there is a great gulf, and there are many diversities in character and temperament. Among the wild tribes the most interesting are the Andaman Islanders, who bear a striking resemblance to the pygmies of Central Africa. The Indians, while existing on scanty sustenance, have remarkable powers of endurance, but in phy-

sical strength and nervous energy one American is equal to about six of them.

Intellectual Gifts

The people of India differ widely in their intellectual gifts, but taken as a whole, they compare very favorably with any other non-Christian people in the world. The Bengali and Tamil young men are sometimes taunted for their lack of physical courage, but they can reply that they are able to take and hold the leading place in intellectual contests. The Tamil people boast that their literature is the most extensive as well as the best in India, while the Bengalis point to their daily and monthly periodicals and to the fourteen thousand students in attendance at the colleges of Calcutta. Some of the Bengali orators acquire a really marvelous mastery of English style. They also excel in mathematical studies. Man for man, and boy for boy, any hundred students taken from the schools of Calcutta will pass an examination test successfully if pitted against an equal number of students taken from the best schools of North America. Nevertheless, ignorance and low mentality are inevitable in the lower castes and among the hill tribes who have never had an opportunity for study.

Lack of Inventiveness

One element seems to be strangely wanting in the mental equipment of the Indian people; they invent nothing. Their few farming implements and workmen's tools are as old as their traditions. They neither improve the old nor invent the new.

The whole non-Christian world has for centuries seemed to be retrogressive in its industries rather than progressive, and it is a most suggestive fact that no mental awakening has been seen except in lands which have been brought into vital touch with Christianity.

Tolerance and Progressiveness.

In most parts of India a broad line of division is drawn between Hindus and Mohammedans. The former constitute about two thirds and the latter about one fifth of the population. The Hindu is the more tolerant of the two, so long as his caste privileges are not interfered with, and in spite of his conservative instincts is more in sympathy with the spirit of modern progress than his Mohammedan neighbor. The first generation of young men educated up to the European standard was composed almost exclusively of Hindus, but in the more recent years the Mohammedans have entered into the general competition for government employment with energy, and many leading members of their community manifest a very commendable public spirit.

Education

The people of India, when viewed in the mass, are an illiterate people. According to the last census, out of a total population of 294,361,056, there were 149,442,106 males. Of these, 134,752,026 were analphabet, and only 14,690,080 could read and write. Of the 143,972,800 females, only 996,341 could read or write or were being instructed. In short, less than ten per cent. of the

males and about one in 144 of the females are in any sense literate. The cause of popular, as well as higher education has made remarkable progress during the last half century. The statistics compiled to March 31, 1904, show an enrolment of 4,367,685 males and 515,296 females in the public and private schools, and in the colleges of the country. It is estimated that in British India, 22.6 per cent. of the boys of school-going age attend school, and 2.6 per cent. of the girls. The Universities of Calcutta, Madras, Bombay, Allahabad, and the Punjab are at the head of the national educational system in India. These institutions offer no instruction, but are simply examining boards, having numerous affiliated colleges in which a prescribed course of higher education is given those in attendance. Art, medical, law, normal, engineering, and agricultural schools are increasing rapidly, and female education is receiving special attention. The government of India has made most praiseworthy efforts to found a practical system of education, not only for the masses but also for those who prove themselves capable of a college training. The result is that an able class of writers and speakers, who reflect credit upon themselves, and no less upon the government system of education, is coming to the front and assuming positions of influence in both the political and social world. An intense desire to acquire a knowledge of English is mani-

fested among the young men and boys in all parts of the empire, and it is evident that the next century will dawn upon millions in India who will speak and write the English language as correctly as the average Englishman does at the present day.

Vernacular Newspapers

While English will increase in influence, the work of missions must be accomplished through the vernaculars. Newspapers and periodicals in the native tongues are increasing. During 1903, 797 newspapers were published. The daily paper with the largest circulation was the Bombay Samachar, with 4,000 copies per issue. The Hitavadi of Calcutta had a weekly circulation of 16,000 copies. There are also three other weekly papers with a circulation of more than 13,000 each.[1]

Cities, Towns, and Villages

City life affects a minority of India's inhabitants, and European influence is becoming more pronounced in the large centers through administration and commerce. Ninety per cent. of the population is in towns and villages, which, although differing in size, do not vary much in general appearance. A town is an overgrown village and has a magistrate and petty court to manage its judicial affairs. The whole country outside the cities and towns is mapped out by government survey into district areas, called villages, and in each village area there may be included hamlets.

[1] *Statesman's Year-Book*, 1905, 144.

Burmese Coast Village

Santal Village Courtyard
Grain Drying and Plows Behind Man Standing

A village has its headman who, aided by a clerk and council of five, decides cases of a moral nature. Other personages of importance in a village organization are the village priest, the astrologer, schoolmaster, watchman, barber, smith, shoemaker, carpenter, and potter. Village lands are around the hamlets and are cultivated by those who own them, but in some parts whole villages are owned by absentee landlords. It is into these streets and lanes that the majority of the missionaries carry their message of love.

Homes

The homes of wealthy natives are capacious, and frequently furnish accommodations for two hundred persons. Those of the middle and lower classes are gloomy and unattractive. Usually they are set in a courtyard the rear of which is to the street, and consist of mud walls, with small windows set high, earthern floors, and no chimneys. In northern India most of the houses have flat roofs, but in the south, and in Burma, thatched roofs are more common. The rooms of the women usually open on a veranda. Within the houses there is very little if any furniture, but in many homes cows, calves, buffaloes, and bullocks are received on intimate terms. Sometimes there are crude bedsteads with only a blanket for covering. As a rule there are some brass plates and cups, earthern cooking vessels and water jars, perhaps one knife, but no forks. The cooking utensils are kept scrupulously clean by the Hindus, lest the food should be

defiled, and the laws of caste broken. Among the Mohammedans cleanliness is not so prevalent.

Domestic Life

The domestic life of the people of India is that of the Oriental world, and to say this is to remark that it has some features that are utterly foreign to the ideal of a Christian home. When a visitor to India some years ago was addressing an audience through an Indian interpreter, he used the word "home." The interpreter abruptly paused. The speaker repeated the sentence, when the embarrassed interpreter said, "Sir, in the sense in which you use the word 'home,' there is no equivalent for the word in any Indian language." The Christian home is the product of vital Christianity. To the majority of the human race, the home is simply a place in which to live.

Food and Clothing

Nine tenths of the people subsist on rice and curry, or cakes of wheat, or some variety of millet baked on the coals of a small fire outside the house. Most persons try to provide two meals a day, but many millions often fail to do so. Scanty garments, made from the cheapest cotton fabrics, are provided for the boys perhaps once a year, while the girls fare a little better. The clothing of the average child in the empire does not cost more than ten or fifteen cents a year, and as a rule children, until they are three or four years of age, wear no clothing.

India may be said to be a rich country, inhabited by a very poor people. For many years it bore the

reputation of fabulous wealth, and every European who went there to engage in business was expected to return laden with riches in some form, but that illusion has long since passed away. India is no longer a land of promise to the adventurer from abroad, nor does it bestow its wealth upon its children except as a reward for honest, well-directed, and vigorous labor. A goodly number of the higher classes have inherited what in Europe would be considered a moderate competence, a few have acquired valuable property, and a very few are immensely wealthy, but the mass of the people are very poor indeed. Common laborers are easily secured for five or six cents a day, and millions would be glad to accept permanent employment at from twenty-five to fifty dollars a year. It is estimated that over sixty millions of the people constantly suffer hunger, and hence fall easy victims before drought and famine.

Rich Country, but People are Poor

However, most of this poverty is self-inflicted. The insane passion for jewels and the litigious spirit of the people are an awful drain upon their meager resources. The four million beggars also constantly prey upon the proverbial charity of the Hindu. Frequently a man spends on the marriage of a son or daughter, especially the latter, more than a year's income and is plunged into the clutches of the money lender who extracts monthly his two or three per cent.

Some Causes of Poverty

Womanhood

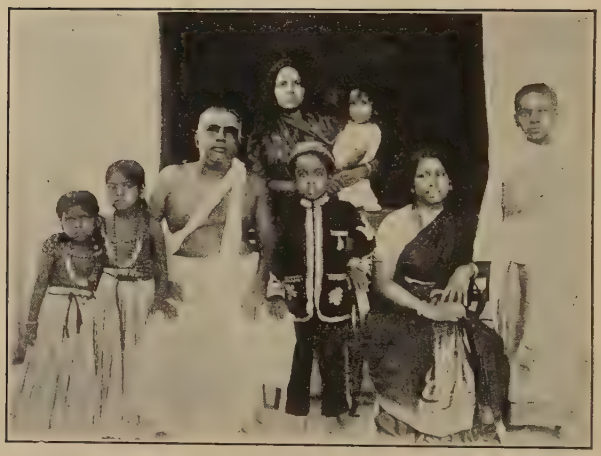
The actual status of any people can be discovered readily by ascertaining the position of womanhood in the country under review. When this test is applied to India, the result is not favorable to the moral and social standard maintained by the people in the long ages of the past, nor even in the light and privileges of the present day. The Hindu, Mohammedan, and Buddhist have failed to appreciate the dignity and worth of womanhood, and have suffered both morally and socially for their failure.

Hindu Married Life

The Hindu brings his wife to his father's home where she is under the indisputable sway of the mother-in-law. It is a strange fact that where womanhood is downtrodden and despised, the mother's authority is supreme over the son's wife. In the average Hindu home, there are three generations—parents, sons and their wives, and the grandchildren. A Hindu wife is not permitted to eat with her husband. If they have children, the boys eat with the father, and after they have done, the mother and daughters. The wife never walks beside her husband, but always trudges along behind. These customs prevail among all classes of Hindus.

Mohammedan Married Life

The Mohammedan wife is treated not a whit better, and is at the caprice of her dictatorial husband. A Mohammedan usually takes his bride to his own home, but may and usually does have many wives. The wealthy have large harems in



Brahman Sub-judge and Family

Karen Family, Burma

which are the favorite and legitimate wives. In all polygamous homes, jealousy and intrigue result in terrible crime, and mothers sometimes destroy the children of their rivals in the household.

Buddhist Married Life

According to Buddhism the male is considered far superior to the female, and her highest hope and prayer is that in some future existence she may be born as a man. Unlike the customs among the Hindus and Mohammedans, the young husband goes to live with the wife's parents. The wife is the burden-bearer and usually follows her empty-handed husband with a load on her head. While among the Hindus and Mohammedans the women are kept in the background, the Burmese women carry on the trade and walk the streets with greatest freedom, puffing their huge cigars.

Married Life of Aborigines

The home life of the aborigines is exceedingly simple. Polygamy is quite common among most of them, but in some cases only one wife is permitted. In monogamous households the husband, wife, and children occupy the rudely constructed hut. In some cases the older boys live in public houses provided for their use, and the older girls are often sheltered in the houses of widows. From necessity the whole family is obliged to toil hard for a living. Women are held in greater esteem than among some of the more civilized races of India. Old people and children are cared for, and, in some cases, aged men are almost acknowledged as patriarchs.

Polygamy Polygamy prevails to a great extent among all classes except the poorest, and rests as a social blight upon the people. It is more common among the Mohammedans than among the Hindus and others. In the case of the Hindu, if a son has been born into the family, the father does not usually seek a second wife, but the wife who has no son often becomes an object of pity to those who know her. The complications which sometimes arise in a polygamous household are frequently distressing and always disgusting.

Zenana The practice of seclusion affects only a very small per cent. even of the high-caste Hindu women. The custom probably grew out of the fear of Hindus that Mohammedans would steal their wives and daughters. Those who are behind the purdah often consider their lot an indication of aristocratic superiority, although they are wretchedly ignorant and may never have enjoyed a ride or walked outside of their gloomy quarters. Where Mohammedan influence does not prevail, women are permitted a large degree of freedom.

Marriage a Necessity The worst misfortune that can befall a Hindu woman is to be unmarried. This idea is the result of the belief that a woman can have no social status or religious destiny apart from man. Hence, parents who cannot find a suitable match for their daughters join them in wedlock to a professional bridegroom who is prepared to marry any number for a reasonable income.

Child Marriage and Widowhood

Marriage is in many respects a mercenary transaction and may take place when the bride is but a helpless babe, but the marriage is legal, and if the husband dies the baby wife is a widow and can never re-marry. A widower may marry a hundred wives if he sees fit to do so. Many of the marriages are negotiated for business or social reasons, and if one or more children are sacrificed, what does it matter? One of the terrible blights upon the home is the practice among the Hindus of child marriage. The census of 1901 reports nearly nine million child wives under fifteen years of age. This horrible custom often initiates the child into motherhood at ten years of age, which is physically, mentally, and morally disastrous both to the child-mother and offspring. Much effort has been put forth, especially by missionaries, to make early marriage impossible, but the only progress made thus far is the passage of the "Age of Consent Bill" in 1891, whereby the age of cohabitation was raised from ten to twelve.

Widowhood

The widows of India numbered in 1901, 25,891,936, of whom 391,147 were under fifteen years of age. Some families are anxious to contract an alliance with a branch of caste higher than their own, and to do so they sacrifice a little child by marrying her to an old man, who receives a payment in money for conceding the privilege. Very strange relationships are created in this way. A Bengali gentleman, in explaining the system,

once remarked that he had sixty grandmothers. Many of these grandmothers were probably little girls. The wrong that is done to these children pursues them through life. They are not only regarded, but treated, as sufferers for some wrong act committed by them, very possibly in a previous existence or incarnation. They have their heads shaved, are forced to sit apart from the family, are obliged to fast weekly, are deprived of many kinds of food, and are taught to regard themselves as victims of evil fortune. Intelligent Hindus are beginning to understand how base and baneful this custom is, and some prominent men oppose and denounce it with great vigor. One wealthy gentleman offered liberal rewards to any young man who would select a bride from the so-called widows, and in recent years several young men of courage have married widows in utter defiance of public opinion, and at the risk of public hostility and social ostracism.

Widow's Funeral Pyre

The widow's funeral pyre of tradition and history tells the whole story of the utterly selfish and cruel ideal which Hinduism has long cherished concerning women. The faithful wife or wives must prove their devotion by suffering a horribly cruel death on the late husband's funeral pyre. In many parts of India the landscape is dotted with little temples or shrines each marking the spot where some wretched woman, or perhaps several of them, were burned with the body of a possibly

worthless man. This was done as a tribute to an evidence of true wifely devotion. It will be said that this was owing to the dense ignorance of ages long passed, but it is only the strictest vigilance on the part of the authorities that prevents a continuance of this custom in various parts of India at the present time.

Temple Girls

The social and religious customs of the Hindu demand a large number of dancing girls, or priestesses, who in infancy are dedicated to the service and maintenance of the temples, and are called "the servants of the gods." They are the endowed ministers of the temples, and commerce with them is regarded as meritorious and an act of devotion to the idol whose brides they are. The institution of the nautch is based upon the example of the god Krishna. The nautch girls are taught in early childhood to read, dance, and sing, and instructed in every act of seduction. The muralis are devoted to the god Khandoba, a deity of the Maratha country. They are licensed by law and dedicated to lives of impurity in the name of religion. These girls are invited to the homes of native gentlemen on nearly all social occasions. They are highly respected, and without the jingling of their foot-bells a dwelling place is not purified.

Many Caste Divisions

The separation of the people into different castes[1] has long been known to be a distinctive

[1]The word caste came from the Portuguese word *casta*, meaning race.

peculiarity of Hinduism. This custom is not only a characteristic of the social life of the people, but also has much to do with their religious tenets and usages. In the outside world it is generally supposed that the entire community is divided into only four classes or castes, but while this may have been the case in former days, it is by no means a correct idea of Hindu caste to-day. So far from the classes or castes being limited to four, they are divided and sub-divided until the student of the Hindu social system becomes lost in the maze of interminable lines of separation, all of which have the sanction of religion, and the infraction of any of which brings sure and immediate ruin to the transgressor. The whole system is complicated in the extreme, and it requires close study and careful observation on the part of strangers to be able to understand it.

Origin of Four Classes

At the outset it is probable that no special sanctity was attributed to the system. Four classes of the community were recognized by the Code of Manu[1], and in the simple civilization of those remote days such a division no doubt seemed as harmless as it was natural. The religious leaders or Brahmans assumed first place and this probably gave a certain sanctity to the whole plan in an age of superstition and ignorance. The warriors, called Rajputs or Kshattriyas naturally took the second place, the agricultural class, or Vaisyas, the

[1]One of the sacred books of the Hindus containing the laws of caste.

third. The conquered non-Aryan tribes who became the serfs were called the Sudras. The division was not made nor recognized in a day, but slowly gained ground, until it at last received the solemn sanction of religion and became entrenched in the double stronghold of religion and social organization. Once firmly established, the spirit of caste rapidly took possession of the public mind, and began to exercise a baneful influence upon all classes of people. Instead of resisting the assumption of superiority on the part of the high castes, men in the lower ranks began to assume superior rights over their own inferiors, and in time the whole system became an elaborate plan to enable each rank of society to depress and even oppress those who chanced to be a little lower in the social scale. To use the illustration once given by an American military gentleman in Calcutta, it has become, "a social ladder on which every man kisses the feet of the man above him, and kicks the face of the man below him."

A Fifth Class

A broad line of demarcation exists in India between that part of the population, on the one hand, which is included within the pale of the four castes for which India has been so long celebrated, and the very large section of inhabitants known by various terms such as outcastes, pariahs, sweepers, and other similar terms, on the other. In Bengal the term nama-Sudra,[1] which literally

[1] In Southern India the name is Panchama.

means sub-sudra is applied to all who occupy a lower social position than the four traditional classes which have long been incorrectly supposed to include all the inhabitants of India. The Sudras are the lowest of the four classes and were once supposed to be outcastes, but as compared with the millions below them in the social scale, these people are regarded now as relatively respectable. Some twenty years ago a government census officer in Bombay applied the term "depressed classes" to all the tribes and classes who are found below the line of social respectability, and this term has now come into general use. It includes nearly all who follow mechanical trades of whatever kind, although these again are graded with great care. The shoemaker is much lower in the social scale than the blacksmith, while the blacksmith is beneath the carpenter. The lowest of all is the sweeper, who both in city and country village is regarded as an utter outcast.

Some of the principal present day rules of caste are as follows:

Some Caste Rules

(1) Intermarriage impossible; (2) change of occupation forbidden; (3) only persons of the same caste may eat together; (4) meals must not be cooked except by a person of the same caste or by a Brahman; (5) no man of any inferior caste may touch the rations or enter the cook room; (6) no water or liquor contaminated by the touch of a man of inferior caste can be used—rivers,

tanks, and large bodies of water excepted; (7) articles of dry food are only contaminated if they pass through the hands of a man of inferior caste, buttered or greased; (8) cow's flesh, pork, fowl, and similar meats are prohibited; (9) an ocean voyage is forbidden, and the boundaries of India must not be crossed.

Avocation does not Describe Occupation

The name of the avocation does not by any means correctly describe the work or occupation of all the members of the caste. For instance, the shoemakers are reported in the last census as numbering 1,957,291, whereas the people belonging to the shoemaker caste number more than ten million. Large numbers of the so-called leather workers are farmers, and the whole community represents a population almost equal to that of the Brahmans.

Hostility toward Lower Caste People

In former years it was considered an outrage upon the rights of the higher castes for any members of the outcasts' community to learn to read, or to aspire to any position regarded as the peculiar privilege of the higher castes. Even at the present day it sometimes happens that the people who consider education as a special prerogative of their own, will pull down or burn the humble little buildings in which the low caste children are taught. In many parts of the country, before the English era, the low-caste people were obliged to leave the road when they saw a higher caste man approaching. Strangest and most outrageous of

all, low-caste women in some parts of India were not allowed to dress themselves with the modesty which natural instinct would suggest, lest they might seem to trench upon the privileges of the high-caste people.

Inconvenience of Caste Illustrated

The following is an illustration of the inconvenience of caste:

"One day I found a man and his wife lying in a shed and both unconscious. The husband died shortly after, and as the wife showed considerable strength I had her removed to our plague hospital, in order that she might receive suitable nursing and proper care. On her arrival at the hospital I ordered milk to be given her, but on visiting her in her ward I found the milk in a cup by her side untouched. She made signs to me on my inquiry that the people who brought the milk were not of her caste, and therefore she could not take the cup out of their hands, nor had she strength to lift the cup from the ground to her lips. I raised her head myself and put pillows behind it and held the cup in my own hands, but she closed her eyes and gave me such a look that I saw I had to do something else. After some search I found in the hospital a woman of her caste taking care of a member of her family who was also down with the plague. I sent this woman to give her the milk, but the moment she looked in at the open door of the ward she exclaimed, 'I can't touch her; she is in mourning

for the dead,' and she went away. I then found this woman's little girl, and by offering to bring her a doll when I returned the next morning I induced her to hold the cup to the woman's lips so that she might drink. But I had to stand outside the door while she was drinking, as I was an outcast myself. When I returned the next morning with the doll in my pocket to fulfill my promise, the little girl was dead and buried."[1]

Merits and Evils of the Caste System

Some of the advantages of the system are: an economic division of labor, the promotion of cleanliness, restraint of morals in certain directions, and the keeping alive of a learned class that might otherwise have passed out of existence. On the other hand, caste is a tyrannical force of the worst sort, every man must surrender his own individuality and submit to be bound to an ignorant community. It is a source of physical degeneracy because it compels marriage between narrow lines of consanguinity. It forbids sympathy beyond one's particular caste. It restricts a man from engaging in any trade which is not presented by his caste custom. It chokes or strangles ambition, aspiration, and progress. It prohibits natural unity and fosters jealousy and antagonism.

Secret of Social Plight

What is the secret of the distressing social conditions of the people? It is not found in the bad quality of the soil, nor in the oppression of the

[1] *The Missionary Herald*, May, 1906, 219.

laborers, nor in the extortion of the tax gatherers, nor in the idle habits of the people. The source of the awful plight of the millions of this great empire is the same as that which accounts for the terrible circumstances of the great mass of the people in all non-Christian lands. It is sin. When we speak of "life in Christ" we use a phrase with a broader meaning than we at first perceive. Life in the spiritual realm gives renewed vitality to the affections, stimulates the mental powers, creates ambition to improve in a general way, and, in short, endows a community with that peculiar stimulus which we call the spirit of improvement. Christian converts in India do not fail to develop a new ambition and desire to improve their condition. Their children are taught, old trammels are broken, and very many of them advance as far in a generation as their non-Christian neighbors have done in a century, or perhaps in ten centuries.

QUESTIONS FOR CHAPTER III

AIM: TO REALIZE THE IMPERATIVE NEED OF INDIAN SOCIETY FOR CHRISTIANITY

I...*The Limitations of Indian Society.*

1.* What are the influences making for popular separation or union in India as compared with the United States and Canada? Compare in detail, and give reasons for your views.

2.* What is the relative likelihood in the two countries of a new idea becoming common property?

3. Until recent times to what extent did the invaders have any regard for the welfare of society in general?
4. Why has her contact with the rest of the world brought so little of social progress to India?
5.* What to your mind are the three greatest evils of caste? Explain your views.
6.* Try to picture what life would become in this country if caste restrictions were suddenly imposed?
7.* Which of the social surroundings of Indian childhood should you most dread for a child of your own?
8.* Give several reasons why you should object to having your sister brought up from childhood under Hindu auspices?
9.* State in order of importance the practical measures you should take to alleviate the conditions of Hindu women.

II...*What Indian Civic Life Needs.*

10. Do you consider India ready for popular self-government?
11.* What is there in Indian society to develop individual opinion?
12. How much education and personal development do you think a man ought to have before being allowed to vote?
13. In what percentage of Indian society has this standard been attained?
14. How broad should a man's sympathy be before he is allowed to vote? Why?
15. To what extent does Indian society meet this requirement?
16.* By what processes should you endeavor to fit a body of Indian villagers for useful citizenship?

17. How should you try to secure helpful coöperation and sympathy between castes?
18. How should you endeavor to cultivate public spirit?
19.* What traits of character should public education in India most seek to develop?

III...*Inadequacy of Purely Secular Methods.*

20. Is the Hindu truly conscientious in observing caste restrictions?
21.* In what spirit do you think you should approach such conscientiousness?
22. What has been the relation of religion to the prejudices and customs of the Hindu?
23. Do you think that such customs could be successfully changed entirely by secular methods?
24.* What would be the effect on character if they could?

IV...*Christianity the Only Solution.*

25.* What needs indispensable to Indian society would Christianity supply?
26.* How will it effect personal initiative and the sense of responsibility? Indicate results likely to follow.
27.* What effect will it have on public opinion? On national feeling?
28. Do you see any hope for Indian society or any other society apart from the love of God as manifested in Jesus Christ?

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THE RELIGIONS

CHAPTER IV

THE RELIGIONS

A Religious People

THE people of India might justly lay claim to the compliment paid by the Apostle Paul to the men of Athens in his first address in that city. They are certainly very religious, and have been so from time immemorial. The aborigines scattered in the jungles of the land, while ignorant, and unable to make any statement of their religious belief, are nevertheless possessed of various religious notions, while every grade and shade of society from these half wild people to the university graduates of the present day, have a distinct religious belief which is never concealed. Practically this rule is universal, hence it is not difficult for the government to obtain accurate religious statistics, although in India, as elsewhere, cold figures fail to show the moral strength of the various sects or parties represented. The last census gives the following statistics:

Jews	18,228	Animists	8,584,148
Parsees	94,190	Buddhists	9,476,759
Jains 1,334,148		Mohammedans.	62,458,077
Sikhs 2,195,339		Hindus.....207,147,026	
Christians 2,923,241		Others	129,900

Distribution of Religions

"The provinces containing most of the Jews are Bombay, which is the habitat of more than three fourths of them, Bengal, and Madras. Bombay is likewise the home of almost eighty-four per cent. of India's Parsees, making it the greatest stronghold of that faith in the world. Nearly half of the Jains are also found in Bombay, while Central India, and Rajputana especially, contain most of the remainder. The Sikhs are almost wholly found in their early home in the Punjab. Catholic and Protestant Christians are fairly well distributed over the empire; though if a line were drawn due west from Calcutta about four fifths of them would be found south of it, two thirds of the entire Christian population being in the single province of Madras. Bengal, Bombay, and Burma are the provinces coming next in the number of resident Christians. Holders of animistic beliefs are the most numerous in Assam, the Central Provinces, and Bengal, with a goodly number in Burma, Madras, and Central India. The Buddhists have been driven out of their original home, and are now almost wholly confined to Ceylon, Burma, and the rim of adjacent Bengal, though Kashmir, bordering on Tibet, also has some 35,000. Mohammedanism is strongest in North India, Bengal being the home of more than twenty-five millions of Moslems, and the Punjab standing next in order. Madras and Haidarabad are the two southern provinces having the largest number of Moslems.

NORTH-WEST FRONTIER PROVINCE
3,125
HINDUS 131
SIKHS 28
MOSLEMS 1,958
CHRISTIANS 5
KASHMIR
2,906
HINDUS 689
SIKHS 25
JAINS 4
BUDDHISTS 38
MOSLEMS 2,155
CHRISTIANS 4
PUNJAB
24,755
HINDUS 10,344
SIKHS 2,103
JAINS 50
BUDDHISTS 7
PARSIS 5
MOSLEMS 12,183
CHRISTIANS 67
BALUCHISTAN
811
HINDUS 38
SIKHS 3
MOSLEMS 765
CHRISTIANS 4
PARSIS 1
UNITED PROVINCES
48,494
HINDUS 41,316
SIKHS 15
JAINS 85
BUDDHISTS 8
PARSIS 6
MOSLEMS 6,974
CHRISTIANS 103
RAJPUTANA
9,723
HINDUS 8,090
SIKHS 2
JAINS 343
PARSIS 3
MOSLEMS 925
CHRISTIANS 3
ANIMISTIC 361
BOMBAY
25,468
HINDUS 19,819
SIKHS 2
JAINS 536
BUDDHISTS 5
PARSIS 79
MOSLEMS 4,601
CHRISTIANS 220
JEWS 14
ANIMISTIC 95
AJMERE-MERWARA
477
HINDUS 381
SIKHS 3
JAINS 20
PARSIS 2
MOSLEM 72
CHRISTIANS 4
CENTRAL INDIA
8,629
HINDUS 6,983
SIKHS 2
JAINS 113
MOSLEMS 529
PARSIS 1
CHRISTIANS 8
ANIMISTIC 992
BOMBAY
BARODA
1,953
HINDUS 1,547
JAINS 48
PARSIS 8
MOSLEMS 165
CHRISTIANS 8
ANIMISTIC 176
CENTRAL PROVINCES
11,873
HINDUS 9,746
PARSIS 1
SIKHS .6
MOSLEMS 307
JAINS 48
CHRISTIANS 26
BERAR
2,732
HINDUS 2,388
SIKHS 1
MOSLEMS 312
BUDDHIST 2
JAINS 20
CHRISTIANS 2
JEWS 1
PARSIS 3
ANIMISTIC 130
ANIMISTIC 1,745
HAIDARABAD
11,141
HINDUS 9,871
SIKHS 4
JAINS 20
PARSIS 1
MOSLEMS 1,156
CHRISTIANS 23
ANIMISTIC 65
BOMBAY
MADRAS
42,398
HINDUS 37,026
SIKHS 1
JAINS 27
BUDDHISTS 5
MYSORE
5,539
HINDUS 5,099
JAINS 14
MOSLEMS 390
PARSIS 1
CHRISTIANS 80
ANIMISTIC 87
PARSIS 4
MOSLEMS 2,733
CHRISTIANS 1,934
JEWS 1
ANIMISTIC 674
COORG
181
HINDUS 160
JAINS 1
MOSLEMS 14
CHRISTIANS 4
ANIMISTIC 3
ASSAM
6,126
HINDUS 3,429
BUDDHISTS 9
SIKHS 5
MOSLEMS 1,581
JAINS 2
CHRISTIANS 36
ANIMISTIC 1,068
BENGAL
78,493
HINDUS 49,691
PARSIS 4
SIKHS 3
MOSLEMS 25,495
JAINS 8
CHRISTIANS 278
BUDDHISTS 238
JEWS 2
ANIMISTIC 2,780
BURMA
10,363
HINDUS 285
SIKHS 7
BUDDHISTS 9,184
PARSIS 2
MOSLEMS 339
CHRISTIANS 148
JEWS 7
ANIMISTIC 399
ANDAMANS
25
HINDUS 9
SIKHS 4
BUDDHISTS 2
MOSLEMS 4
CHRISTIANS 5
ANIMISTIC 8
NICOBARS
DISTRIBUTION OF POPULATION ACCORDING TO RELIGIONS IN PROVINCES AND STATES
(Expressed in Thousands)

Of all religionists the Hindus are by far the most ubiquitous, abounding in all sections except Burma, Baluchistan, and Kashmir, where either Buddhism or Mohammedanism is so prevalent. Madras, the United Provinces, and Bengal have the largest number of Hindus."[1]

Proportion of Religionists

Taking one thousand natives, and selecting them from the different religions, the proportion will be as follows: Hindus, 704; Mohammedans, 212; Buddhists, 32; Animists, 29; Christians, 10; Sikh, 7½; Jains, 4½. The remaining one in the thousand includes the Parsees, Jews, and others.

Great Religions

From the preceding statistics it is evident that the great native religions of India are Hinduism, Mohammedanism, and Buddhism. On this account the minor faiths will receive less attention. The followers of Judaism are so few in number that they lose significance and will not receive further comment.

Parsees

The Parsees are the merchant princes, bankers, and financial operators of the empire; while they are nearly all located in Bombay and its environs, there is scarcely a city of note in Arabia, Baluchistan, and Burma where they are not represented commercially. They are known for their integrity, generosity, and progressiveness. About seventy-five per cent. of them are literate, and they eagerly accept educational advantages. Numbering less than 100,000 people, the Parsees have made

[1]Beach, *India and Christian Opportunity*, 109.

more stir in the world than any other sect in proportion to their population.. They are the residue of one of the world's oldest religions, Zoroastrianism[1] and were driven from Persia to India in the seventh century by the fierce persecutions of the Mohammedans. It is thought that Hinduism and Zoroastrianism had a common origin, but the former has swung far from the original tenets of Dualism and Monotheism to idolatry and Pantheism.[2] The faith of the Parsee is one of the purest of ethnic religions. Their distinguishing theory is Dualism. They are monotheists, and believe that in the beginning the Eternal, Supreme, and Infinite One produced two other divine spirits, the Spirit of Good and the Spirit of Evil, or the Spirit of Light and the Spirit of Darkness. They believe in the resurrection and equality of all beings before God. Their chief object of worship is fire, and water is almost as sacred.

Jains

Of the nine religious divisions of the empire the Jains occupy the seventh place in number. Under the leadership of a Buddhist priest[3] they broke away from Buddhism about a thousand years ago, and in a Buddhist country would not attract much

[1]Zoroaster, the founder, whose followers were fire worshipers, lived about 3,000 B. C.

[2]Monotheism, believing in the existence of one divine principle or one God; Dualism, of two such principles, or two gods, the one good and the other evil; Pantheism, the view that all is divine, or that God is in everything.

[3]Some authorities claim that Jainism was a revolt against Hinduism contemporaneous with Buddhism.

attention as a distinct religious body. Like the Buddhists they deny the authority and infallibility of the *Vedas*,[1] but on the other hand they observe the rules of caste and worship some of the Hindu deities. They are wealthy, intelligent, and in some respects progressive, but their chief peculiarity is their abnormal regard for life, whether of man, beast, bird, or insect. They are noted for the hospitals which they maintain for animals, in which cats, dogs, decrepit horses, diseased cows, and insects are found, and are regarded as equally sacred because possessed of the principle of life. In the Bombay papers a report of the admissions to these hospitals is sometimes published, and in like manner a list of those animals discharged as cured. Snakes are not excluded, but children are not admitted. It is said that even vermin are tolerated and protected. And yet these people are above the average in India in point of intelligence, and are reckoned among the progressive classes.

Sikhs

The Sikhs number 2,195,339 souls. Although originally they separated from Mohammedanism, they are gradually being absorbed by Hinduism. Their founder, a religious teacher named Nanak, lived about four hundred years ago, and gathered around him a band of disciples, somewhat after the fashion of the founder of Buddhism. He rejected caste and idol worship, and his followers are tolerant toward other religions. Their men are

[1]Sacred books of Hinduism.

among the best soldiers in India, and are found at all English settlements along the seacoast, from Calcutta to Shanghai. Living among these Sikhs are many low-caste people who have adopted more or less of their religious ideas and practices, and are known as Mazabi-Sikhs, that is, Sikhs in religion. The main body constitutes a race as well as a religious sect, and in many respects they are more favorable to the work of the Christian missionary than the Hindus and Mohammedans.

Animism

Among the followers of the different religions mentioned in the census table, about eight and one half millions are Animists. The aboriginal tribes represented by this faith in Bengal, Madras, and the Central Provinces are the Santals, Bhils, and Gonds; in Assam the Garos, Khasis, and Nagas; in Burma the Chins, Kachins, and Karens. The seven characteristic tenets that may be generally though not universally ascribed to Animism are: (1) "A supreme, or at least a superior Being is acknowledged though scarcely worshiped; (2) other spirits are also acknowledged, which are almost malignant and have to be propitiated; (3) bloody offerings are necessary, as at least a part of the propitiation; (4) wild dances are performed in the worship; (5) little importance is attached to idols, temples, or priests; (6) possession by spirits is believed in; (7) witchcraft is much practiced."[1]

[1]Mitchell, *The Great Religions of India*, 252.

Buddhism

Gautama

Buddhism took its rise in India about five[1] centuries before Christ, and in the empire is now almost wholly confined to Burma. According to all accounts Hinduism had reached a state of degradation as well as of tyranny, when a reform was inaugurated by the founder of Buddhism, Gautama, who was a prince of some note. He led an ordinary life until he suddenly became impressed with the conviction that he had a mission to perform in the world. He deserted his throne, adopted austere habits of life, and became a wandering teacher among the people of the land. As he denounced Brahmanism with great freedom and preached against the trammels of caste, he quickly gained popularity and made rapid progress in winning converts.

Reasons for Success

Ancient Buddhism, however, was very different from that of later years, or of the present day. As popularly known, it was simply a protest against Brahmanism. It did not reject caste, but it ignored it by appealing to all on equal terms. It made light of religious austerities, and rejected the elaborate ceremonies of the Brahmans. It spoke in the language of the common people, and in contrast with Brahmanism it must have seemed liberal indeed. It made much of the ills of the present life, which all keenly feel, and held out the hope of final escape from earthly woes by

[1] Monier Williams, *Buddhism*, 21.

entering the state of *Nirvana*[1] beyond which there can be no further birth, if indeed any further existence.

Decline of Buddhism

It is a singular fact that no historian has ever been able to tell the story of the decline and fall of Buddhism in India. It rose to great power, sent missionaries to other lands, and as a great missionary religion proved notably successful. In fact it won its way into China, Tibet, Burma, and all the countries of southeastern Asia, until it became numerically the leading religion of the world. But while holding its ground in other lands, it failed to maintain its position in India. The quiet manner in which Buddhism was so completely supplanted in India by the competing system of Hinduism would make a unique chapter in religious history, if the facts could be gathered from authentic records; but this is now impossible, and the slow process by which the change was affected must probably remain a matter of intelligent conjecture.

Divisions of Buddhism

Indian Buddhism during the third century B. C., divided into two sections; known as northern and southern respectively; the former has its headquarters in Tibet and the latter in Ceylon. The southern school prevails in Ceylon, Burma, and Siam.

Teachings of Buddha

It is difficult at this great distance of time to determine with accuracy what the great leader

[1] Regarded as the end of all personal existence.

Hindu Temple, Madura

Buddhist Temple, Buddh-Gaya

Gautama actually taught, and it is probable that many teachings popularly attributed to him really belonged to leaders of a more recent date. The following statement throws much light upon the whole doctrine of Buddha: "First, all existence —that is, existence in any form, whether on earth or in heavenly spheres—necessarily involves pain and suffering. Second, all suffering is caused by lust, or craving, or desire, of three kinds: for sensual pleasure, for wealth, for existence. Third, cessation of suffering is simultaneous with extinction of lust, craving, and desire. Fourth, extinction of lust, craving, and desire, and cessation of suffering are accomplished by perseverance in the noble, eightfold path, namely: right beliefs or views, right resolve, right speech, right work, right livelihood, right exercise or training, right mindfulness, right mental concentration."[1]

Moral Precepts

Some of the excellent moral precepts of Buddha are: (1) Do not kill; (2) Do not steal; (3) Do not lie; (4) Do not commit adultery; (5) Drink no strong drink; (6) Exercise charity; (7) Be pure; (8) Be patient; (9) Be courageous; (10) Be contemplative; (11) Seek after knowledge.

Nirvana or Neikban

The Buddhist believes that he has passed through countless existences as man, animal, or insect. This numberless series of transmigrations may be ascending or descending. "*Karma,* the

[1]Monier Williams, *Buddhism,* 43, 44.

resultant force of all his past actions, brings into existence a new being whose state is happy or miserable according to the desert, good or evil, embodied in that resultant force."[1] This teaching denies all previous identity and heredity. In Buddhism salvation means an escape from existence, which is considered as full of evil and suffering, through the noble eightfold path mentioned above. In other words salvation can be obtained only by gaining merit through a meaningless worship at the pagoda,[2] obeying the commandments of Buddha, and through intellectual attainment. The highest attainment which Buddhism holds out to its followers is Nirvana, in Burmese *Neikban,* which means extinction of both the spiritual and physical or utter annihilation. Neikban expressed in a milder form is that state of impossible existence in which there is neither sensation nor conscious life, or as they fittingly describe it, "a flame which has been blown out." According to their teachings, Gautama, having attained this condition of Nirvana has wholly disappeared from the world.

Before the entrance of Buddhism into Burma, the Burmans and Talaings, like the surrounding tribes, worshiped *nats,* demons, or spirits, with supernatural powers. The reigning king becoming a convert, decreed that all his subjects must wor-

[1]Cushing, in *Religions of Mission Fields,* 107.
[2]Buddhist temple of worship.

ship at the pagoda or be put to death. But the people refused to obey, so the king had a *nat-sin,* spirit-house, constructed near the pagoda and in this way induced the people to transfer their worship from the *nat-sin* to the substantial and visible pagoda. It must not be understood that the Burmans have completely forsaken animism, because there are many evidences that they have simply added Buddhism to their spirit-worship. The majority of the people constantly live in awful fear lest some evil spirit may bring disaster, and *Nagas,* dragon-like reptiles, are dreaded by nearly all of the Burmese.

High Moral Code

It has sometimes been asserted that the moral code of Buddha rivals that of Christ, and that Buddhism expresses high moral ideals cannot be denied. However, to obtain a correct estimate of any teaching it is necessary to study the lives of its exponents. One of the cardinal commandments is, "Thou shalt not take the life of any living thing."

Preservation of Life

This commandment forbids exceptions even in self-defense and equalizes in penalty the taking of human life and that of the smallest insect. But the Burmans in destroying life in war have always found it convenient to obtain absolution by resorting to the doctrine of "merit."[1] Moreover, large numbers of them are making their living by fishing, which is a life-taking business.

[1]The belief that offerings at pagodas will absolve sin.

Truthfulness

Another commandment is, "Thou shalt speak no false word." As a result of such a commandment one would naturally expect some truthfulness among Buddhists, but thus far it has not been discovered, and few Europeans place any reliance upon the promise of a heathen Burman. To show the looseness of the interpretation of their commandments, their "Sacred Book" gives this definition of a falsehood: "A statement constitutes a lie, when discovered by the person to whom it is told to be untrue."[1] These examples of the gulf between teaching and practice are sufficient to show the failure of Buddhism in the moral life of the people.

Benefits and Evils of Buddhism

Buddhism proclaims equality and social freedom to all. Caste does not exist, and any man may rise to the highest position. Women are accorded full rights in business and society. But Buddhism knows no God in any real sense, and is practically atheistic. It believes personal existence in itself to be a source of evil, and hence can have no real hope of conscious immortality. It takes a wholly pessimistic view of life. It teaches men to trust in their own efforts wholly, and to look for no help from without. It exacts works of merit and burdens its votaries with useless duties. It ignores prayer and knows nothing of faith, hope, or love. It is merely a religion of the intellect and has failed to elevate the moral life of its followers.

[1]Cochrane, *Among the Burmans*, 124.

Christianity advocates all of the moral virtues of Buddhism and fills up the awful desolation of Buddhism with a living personal God. Christianity has a Saviour, Buddhism casts each individual upon his own helplessness. Christianity is a revelation of hope, Buddhism a religion of despair. Gautama offers only death, Christ offers life and immortality.

Contrasted with Christianity

Mohammedanism

The former faiths are insignificant in a general statement of the religious situation in India to-day. To the popular mind there are two religions—the Hindu and the Mohammedan. One fifth of the people of the empire, a number greater than the population of Germany, are followers of the False Prophet. India has more Mohammedans within its borders than any other country, and to-day more than one half of the Mohammedan world is under Christian rule or protection. Mohammedanism is the most modern of all religions, and does not confine itself to any one race. Its adherents in India are physically more sturdy and vigorous than their neighbors and display unusual qualities of leadership. They are proud of their race and religion, and are more independent and influential than the Hindus.

Vigor of Mohammedans

Mohammedanism was brought into India in 714 A. D., by the invading armies from the northwest, and neither made an impression on the pub-

Invasion of Mohammedanism

lic mind nor gained a foothold until the invading hosts began to form permanent settlements in the land. No missionaries accompanied or followed the invaders, and the work of conversion was as unlike that of the Buddhists as it possibly could have been. In many cases the naked sword served as an argument, while in a different manner rewards became a force among people who have always appreciated positions of respectability and honor. The invaders were ignorant of the Indian languages, and it was absolutely necessary for them to secure a large staff of assistants who belonged to the soil, and who were thoroughly conversant with the languages, ideas, usages, and modes of thought of the people. Then, as now, the mass of the people were extremely poor, and it is easy to imagine what the effect must have been when it was announced that none but converts would be admitted into public office.

Four Sects

It is commonly supposed that Islam is a homogeneous religion, and not rent by factions. Among the many divisions the four principal schools of thought in India are the *Sunnites, Shiahs, Wahabis,* and the modern school of freethinkers, among whom Sir Saiyid Ahmad was the most influential advocate of all teachings that promote progress and enlightenment.

Is Mohammedanism Growing Rapidly?

A comparative statistical study of Mohammedanism during the last two decades will allay the fears of many in regard to its rapid extension

through the empire. Between the years 1881 and 1891 Mohammedanism increased 14.3 per cent., and during the decade preceding 1901, 8.9 per cent. At the same time the population of the country increased from 1881 to 1891, 13.1 per cent., and from 1891 to 1901, 2.5 per cent. Mohammedanism is not keeping pace with Christianity, which increased during the decade previous to 1901, 27.9 per cent.

Religion Divided into Two Parts

Mohammedan doctors divide religion into two parts—the dogmatic and the practical.

Under the former comes what must be believed concerning God, angels, the sacred oracles, the prophets, the resurrection, the judgment, and predestination.

The practical part consists of five pillars or foundations, namely: (1) The recital of the *Kalima* or creed; (2) Five times of daily prayer; before sunrise, at noon, before sunset, after sunset, and when night sets in. All prayers are recited in fixed forms of Arabic words; (3) The thirty days' fast, that is, during the month of *Ramazan;* (4) Almsgiving; (5) Pilgrimage to Mecca."[1]

Creed

The Mohammedan creed is brief and bald. "There is no God but Allah, and Mohammed is his prophet." "The divine unity making, upholding, governing, perfecting all things, is the rock on which Mohammed builds. The consciousness

[1]Mitchell, *The Great Religions of India,* 223.

of dependence upon the Absolute and Eternal is the keynote of Islam."[1]

Benefits of Mohammedanism

It must be admitted that Mohammedanism has some truth and has been a successful missionary religion among several races. It has raised some of the wild tribes above their barbarous customs of devil worship, human sacrifice, infanticide, and witchcraft, and has inculcated the idea of monotheism. During the period of the Mogul emperors its leaders contributed some of the finest architecture in the world. It infused a more vigorous element into the national character, gave the people the broadening conception of a great Indian empire, and relieved its followers of the fetters of the caste system. It is a distinct advance beyond Buddhism and Hinduism in that it opposes pantheism, polytheism, atheism, idolatry, and transmigration of souls.

Evils of Mohammedanism

The Moslem conception of God is "the worst form of monotheism which has ever existed."[2] God is an absolute sovereign who knows no love or mercy. There is no escaping from the will of God and every Moslem must be resigned and obedient. In short, it is fatalism of the most heinous type. To the drowning man Mohammed says, "It is the will of God." The Mohammedan idea of immortality is a blurred vision of sensual delights, and

[1] Lilly, *India and Its Problems*, 145.
[2] Quoted by Mason, *Lux Christi*, 52.

its code of morals is a mixture of ancient Judaism and Arabian heathenism tainted by Hinduism. Its spirit is hostile to progress, and intolerant in the extreme. As a rule it is opposed to modern education, and in literacy its people are below all of the faiths except the animistic. The Koran[1] is full of errors and superstitions, permits falsehood, and perpetuates slavery, polygamy, divorce, and the degradation of womanhood. While it may elevate races to a certain point, it petrifies them there and almost hopelessly impedes any further advance. The Moslems divorce morals from religion. In writing of the sensuality of Mohammedanism, Dr. Zwemer, who is one of the foremost authorities, says: "On this topic it is not possible to speak plainly nor to be wholly silent. One must live among Moslems to feel the blasting influence of this side of Islam on its followers."[2]

Contrasted with Christianity

Mohammedanism believes in a God who is above, relentless and immovable; Christianity believes in a God who is within, full of mercy and tenderness. To the Mohammedan prayer is stereotyped praise; to the Christian it is communion with a Father of love. As a remedy for sin Mohammedanism offers fatalism; Christianity, redemption. The hope of the Mohammedan is in a prophet; the hope of the Christian is in a Saviour.

[1]The Scriptures of the Moslems.
[2]Zwemer, in *Religions of Mission Fields*, 258.

Hinduism

A Mighty Problem

Among the religious systems of India, Hinduism bulks the largest. Its adherents include more than two thirds of the people of the empire, and it is safe to state that it has more or less colored every faith in the country except Christianity. The bond which unites the Hindu is caste. It is both a social and a religious bond, and, strangely enough, though it unites them it also keeps them apart.

Historical Development

The early Aryans, who crossed the Indus and established themselves in what is now called the Punjab, were not worshipers of idols, and so far as can be known from their writings which have come down to us, were men of a much higher plane of thought than was common in that far-off age of the world. By slow degrees as they penetrated south and east, the more intelligent invaders became gradually involved in the degrading practices which they found among the peoples of the land which they had conquered. Changes of this kind move slowly and cannot be effected even in the course of a century. Very many long years must have elapsed while the system now known as Hinduism was taking shape, and in what way the changes were effected can now be only a matter of conjecture.

Sacred Literature

As early as 200 B. C., two alphabets, or written characters, were used in India. The Brahmans,

however, preferred to hand down their holy learning rather than write it, so it remained unwritten until the fifteenth century after Christ. Although the sacred writings are now in print, it must be borne in mind that ninety per cent. of the people have no knowledge of them whatever. The *Rig-Veda* is the oldest and most important book and is considered the transcendent authority of the Hindu religion. It is a collection of ten hundred and seventeen hymns chiefly addressed to the gods. It is a memorial, accounting the victorious march of the Aryan race through Kabul to the Punjab. The *Yajur Veda*[1] is a later production and mainly liturgical. The *Sama Veda* is ceremonial in character. The *Atharva Veda* is the most recent in origin of the four and contains a multitude of incantations. The *Code of Manu* is the chief authority in Hindu jurisprudence and contains the laws of caste. In addition to the above there are the *Upanishads* and *Sutras,* the philosophical productions of the Brahmans, and the great epic poems *Ramayana* and *Mahabharata.* The *Puranas* were probably composed during the seventh and eighth centuries A. D., and exhibit the degeneration of the religion into the grossest polytheism. The *Tantras*—probably the latest productions—are similar to the Puranas and "set

[1]A few years ago portions of the *Yajur Veda* were published, but the government was obliged to punish the producers on the ground of having violated the law against obscene literature.

forth the principles of the obscene and horrible *Sakti* worship."[1]

Variety of Worship

Hinduism does not represent any distinct system or doctrine, settled form of worship, or code of morals. The average middle-class Hindu in his every-day life may worship any one or many of the following: (1) Mere stocks and stones and unusual local configurations; (2) Things inanimate, which are gifted with mysterious motion; (3) Animals which are feared; (4) Tools and visible things, animate or inanimate, which are directly or indirectly useful and profitable; (5) *Deo,* or spirit, the vague impersonation of an uncanny sensation that comes over one at certain places; (6) Dead relatives and other deceased persons, who had a great reputation during life, or who died in some strange or notorious way at shrines; (7) Manifold demigods or subordinate deities; (8) The supreme gods of Hinduism, and of their ancient incarnations and personifications, handed down by the Brahmanic scriptures.[2] The above category includes theism, pantheism, polytheism, fetichism, nature worship, animal worship, demon worship, hero worship, and ancestor worship.

Animistic Survivals

Although Hinduism has a multitude of beliefs, and is rent by many sects, there are seven[3] articles of faith on which there is a degree of unity.

[1] Janvier, in *Religions of Mission Fields,* 56.
[2] Lyall, *Asiatic Studies,* 7.
[3] For the classification of common beliefs, the author is indebted to Wilkin's *Modern Hinduism.*

Divine Unity

"God is one and without a second" is a common expression among the people. He created the heavens, and earth, and all men regardless of race or color. God is so great that he cannot be expressed by any one being, so he is manifested in numberless incarnations.

Belief in Purity

To the attributes usually ascribed to the Deity by Christians the Hindus make no objection. They believe that it is only when God is incarnated in some being that he becomes degraded, and because of his superior wisdom and power, his capacity for doing evil is increased beyond that of any ordinary individual.

Innumerable Incarnations

Believing in millions of incarnations, they have no difficulty in adding any number of gods. Whenever a teacher displays unusual power, they immediately consider him an incarnation. Thus they admitted Buddha into their pantheon, and would readily accept Christ as another incarnation, if the Christians did not claim that he is supreme.

Belief in Maya

Maya means illusion and is one of their fundamental doctrines of philosophy. The common belief is that everything in the world emanated from God, and that he can withdraw all into himself at any time. Men may think that they are different from God, but that is all *Maya* or illusion. The highest wisdom is to realize one's oneness with God, and when this is attained there is union with the divine spirit. The devotees are examples of men trying to overcome this illusion.

Pantheism God is everywhere and everything. God is in everyone. Man's acts are not his own, but are compelled by God. Sin therefore is not sin, because God induces men to do right and wrong. Because God is everywhere and is so much stronger, man must do as God desires. This is one of the most pernicious beliefs, because it destroys all freedom and moral responsibility.

Transmigration The human soul is reborn into the world for further trial either in a better or a worse condition. A soul may reappear in a plant, a mineral, an animal, or in an exalted or degraded human form.

Fate A few days after an infant is born it is believed that the Deity sketches the career on the forehead of the child; hence everything that comes to pass during the lifetime of a person is inevitable, and the pious Hindu satisfies himself by meekly saying "It is written." During illness physicians are not employed nor medicines used because they would be of no avail if it is decreed that the patient is to die.

Philosophical Systems Some reference to the six philosophical systems of Hinduism may be expected by readers of this brief sketch, but any explanation of these would be impossible in this short chapter. Such a description would have to deal with questions of philosophy rather than religion. In fact these systems hardly affect the modern religious situation at all, although appeals to some philosophical

tenet are sometimes made in the course of a religious discussion; but to the ordinary Hindu they have little meaning.

Hindu Triad

The well-known belief of the Hindus in a sacred triad, known as *Brahma* the Creator, *Vishnu* the Preserver, and *Shiva* the Destroyer, has led many to suppose that the Christian doctrine of a trinity is faintly reflected in this feature of Hinduism; but a close examination of the Hindu system quickly dispels this idea. There is no real unity in the Hindu trinity. It is a triad, but not a trinity. Vishnu and Shiva are often represented as antagonistic; and bitter, long-standing feuds have often occurred between the votaries of the two deities. Because of the multitude of gods, the people have an opportunity to select, hence nearly every section of India has its favorite ones. As a rule Vishnu is the most popular god in the north, and Shiva has most of his devotees in the south.

Comparative Popularity of Gods

Brahma, the so-called Creator, stands wholly in the background in the popular mind. He is seldom worshiped and has but few avowed followers. Vishnu, the Preserver, is brought into great prominence by his numerous incarnations, and is probably the most popular of the triad. Shiva, however, is the most universally revered, probably owing to the fact that in some of his forms he becomes an object of terror to his votaries, and fear added to superstition is a great motive power in the Hindu mind.

Vishnu as Krishna

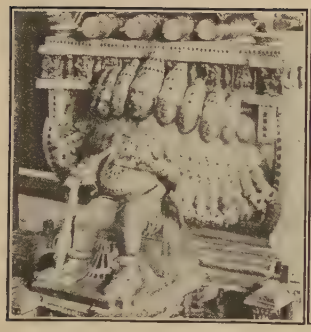
Of the ten principal incarnations of Vishnu, the last is yet to come. The most popular incarnation is the eighth *Krishna.* He is a mixed character, conceived of the people as a warlike prince, a licentious cowherd, and a supreme deity. The story of Krishna's life is one of the most debasing, and the people admit that the incidents are abominable, but as a god he could do no wrong. "He has been characterized as the incarnation of lust, and is said to have had 16,100 wives and 180,000 sons."

Shiva

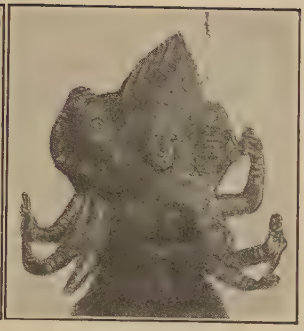
Shiva, first known as destroyer, then as reproducer, is in his fourth form a demon rather than a god, bears the name of Bhairava, wears garlands of serpents, and a string of skulls for a necklace, and in every respect forms as repulsive and malignant a character as the Oriental mind can depict. He appears in still another form as a mountain god, fond of pleasure, devoted to dancing and drinking, and surrounded by a troup of dwarfs. In this last character his worship is the most degrading and immoral known in India.

Kali

Each god has one or more wives who are worshiped. The wife of Shiva is known by different names, the most popular of which is *Kali.* In this character she excels her husband in her love of wanton destruction, and her image is perhaps as revolting an object as can be found anywhere in the world. "She is represented as a black



Brahma



Kali

Hanuman

Ganesha

Four Indian Deities

woman with four arms. In one hand she has a weapon, in another the giant she has slain; with the two others she is encouraging her worshipers. For earrings she has two dead bodies; she wears a necklace of skulls. Her only clothing is a girdle made of dead men's hands, and her tongue protrudes from her mouth. Her eyes are red as those of a drunkard, and her breasts are smeared with blood. She stands with one foot on the thigh and the other on the breast of her husband."[1]

Minor Deities

India has a multitude of minor deities, the most popular of whom is *Ganesha,* the god of wisdom, invoked by persons beginning anything new and by students before their examinations. The monkey-god *Hanuman* is also a great favorite. Not satisfied with gods and goddesses, there are temples, shrines, idols, and other objects of worship, until it is stated by some that they number 330,000,000.

Cruel Practices

It is not a pleasing task to give an account of practices which belong to the Hinduism of the present day, which are sometimes revolting in cruelty, or ridiculous in absurdity, or painful in suffering imposed for imaginary purposes. Mention was made in the last chapter of the abominable custom of burning widows with the dead bodies of their husbands, but to this may be added many other practices, some of which are shockingly

[1]Quoted by Beach, *India and Christian Opportunity,* 130.

repulsive. Only a few years ago the writer witnessed a spectacle of incredible voluntary torture which he has often wished could be banished from his memory. A number of men were being escorted by friends to a shrine some miles distant, where they were to exhibit themselves as living evidences of the fact that they had fulfilled certain vows made during the previous year. The friends who accompanied them sometimes assisted them by sprinkling water on them, or fanning them while they walked in the burning sun. Each of these wretched creatures had his tongue drawn out as far as possible, and kept in that position by an iron spike several inches long which passed directly through it. Their naked breasts and backs had a number of broad steel hooks passing through the skin and muscles. There were probably a dozen of these in each breast, and the same number on each back. On their feet they were wearing shoes with sharp nails driven through the soles in such a way as to inflict frightful torture at every step. They seemed to be almost exhausted and yet had several miles farther to walk before they could reach the temple. The whole exhibition was simply horrible, and it required a very great effort to look at them at all. Of course it will be said that this was exceptional, but nevertheless it was a part of Hinduism, or at least of present-day Hinduism. If the authorities had known of it, no doubt the spectacle would have

Manager and Priests of Hindu Temple, Rameswaram, India

Buddhist Priest Instructing a Class of Boys, Burma

been prohibited, but in the eyes of many of the Hindus this would have amounted to an unwarrantable interference with religious liberty. The devotees with arms held aloft till they become shrunken, and no longer obey the will of the sufferer, can still be seen at many of the great fairs in different parts of the country.

Attitude of Intelligent Hindus

It would be doing a great injustice to the intelligent classes of the Hindu people to hold them responsible for all the degrading elements which are found in the popular Hinduism of to-day. Literally millions of Hindus, and especially young men who have received a modern education, are ready to repudiate all the more degrading elements of their religion, and yet they cling to their system as a whole with extraordinary tenacity. The pressure of the caste system is chiefly responsible for their persistence in adhering to it. They are men not often noted for their personal courage, either physical or moral, and are not strong enough for the trial which a vigorous repudiation of the system would cost them.

Hinduism Not a Dying Religion

It would be a very great mistake to state that Hinduism as a religion is in a dying condition. That it is losing ground no careful observer can doubt, but it still retains a large measure of vigorous life, and many long years will probably elapse before it ceases to be one of the great religions of the earth. None the less, as a system it has the sentence of death pronounced upon it, and it

cannot permanently hold the position which it has long maintained in the face of advancing intelligence and the modern era. The people of India are rapidly emerging out of the darkness of ages into the light of present-day civilization, and the missionaries of India ask for nothing more than simply to let the Light of the World break through all obscuring hindrances and shine freely upon the people of the empire.

Benefits and Evils of Hinduism

It would be wrong to conclude that Hinduism is wholly of the devil, and that a loving Father has left these myriads without a witness. To acknowledge this would admit the supremacy of the evil one. It is not generous but just to believe that the Hindus are seeking God, but to them he is afar off and unapproachable. At some points in their faith the light of heaven almost breaks through. Nevertheless, the fair-minded reader who seeks for virtues and elements of strength in Hinduism has a most difficult task. Theoretically, Hinduism suggests the unity of God and the solidity of man, but practically it destroys these ideals by its gross idolatry and its benumbing caste system. However, it may be said, with some degree of safety, that it emphasizes the sanctity of life, the cultivation of the passive virtues of patience, gentleness, and submission, and introduces religion into everyday life. But Hinduism has robbed man of a personal God, and defaced the distinction between right and wrong. It has obliterated freedom of

will through the fatalism that results from transmigration. The blighting effects of the caste system, the degradation and religious prostitution of womanhood, the corruption of the priesthood, the lust and immorality of the gods and goddesses, and its other vices, stamp Hinduism as one of the foulest, if not the foulest religion that the world has seen.

Contrasted with Christianity

To the Christian the universe and man are real; to the Hindu, illusion. Christianity represents God as seeking man; Hinduism represents man as seeking God. Christianity offers salvation from sin and the elevation of character; Hinduism offers only the annihilation of personality. Hinduism, in striking contrast to Christianity, perpetuates pessimism, bondage, intolerance, retrogression, and the demoralization of womanhood. Judged by its moral results, Hinduism is overwhelmingly bad.

Religious Devotees

Before closing this chapter some mention must be made of the devotees of India, a class of the community for which India has become famous. They are found in great numbers and represent various castes of Hindus as well as of Mohammedans. Some of them are professedly saints, some are sages, and many of them are scoundrels, although the last-named do not make a profession of their calling. All classes either reverence or fear these men, and their influence is very great. Most or them are ascetics and live by accepting

alms. Their blessing is highly prized, and their curse greatly feared. Many of them either practice self-torture, or submit to severe hardships, or adopt repulsive habits, or contrive in some way to make life itself a burden and an affliction. They discard most of their clothing and smear their bodies with ashes; they forsake home and friends and wander among strangers. They fast to the limit of endurance, or perhaps eat repulsive food. Many are their devices for afflicting the body, without however having any clear idea of benefiting the soul. The predominant ideal in their minds is that of abstract merit, and this is the peculiar notion of Hindus generally. The methods adopted for self-inflicted penance are almost endless. Everyone has read of those who have held a hand aloft until it had become fixed in its position. At nearly every great fair a number of men will be seen going through the self-inflicted torture of what is called the "five fires." Four fires are kept burning constantly around the devotee, while the sun, which makes the fifth, pours down its burning rays on the head of the sufferer. Others for months at a time never allow themselves to lie down to rest, but permit themselves to be supported in a half-reclining position, or suspended upon a cushion with their feet dangling down some distance from the ground. Some sleep on beds made of broken stones, others on spikes; while others again seek

Fakirs

Pierced Cheeks

Vow of Silence

On a bed of Spikes

An Example of the Good Type

torture for the body by abstaining from sleep altogether, or at least reduce their sleeping hours to the narrowest possible limits.

Various Periods of Progression

A very common mode of practicing asceticism is that of eating revolting food. The complete course of training adopted by a Hindu devotee, if carried to the full extent, involves one period of discipleship during which he is obliged to eat everything which is offered to him. I might say here that, according to a strict rule, an ordinary Hindu who wishes to take a full course is obliged to pursue six different kinds of asceticism, for a term of twelve years each, making seventy-two years in all. The poor creatures can object to nothing; and when a devout Hindu—perhaps a wealthy princess who has sent a thousand miles for the famous devotee—wishes to obtain a special favor through his works of merit, she will almost certainly assure herself of his sanctity by requiring a horrible test of some kind from which he dare not shrink.

Moral Tone of Devotees

The moral tone of the Indian devotees, taking them as a whole, is very low. It could not be otherwise when so many who adopt this kind of a life as a profession are insincere in their lives and given to various modes of deception. Many of them, under the impression that they must separate their minds and hearts as far as possible from all worldly things, adopt a listless manner, which makes them seem simple almost to the point of

idiocy. In conversation they try to appear as artless as little children and carefully avoid showing any of the wisdom of the world, even with regard to the most ordinary affairs. Some men of this class are very harmless, while others are much less artless than they seem to be. Many again are given to the use of opium or other drugs peculiar to India. It is probable that most of them are driven to the use of intoxicating or stupefying drugs for the sake of lessening physical pain or weariness. And yet, while the general character of the devotees as a class is by no means high, I have long since become convinced that many of them are not only sincere, but according to their light are blameless and harmless in ordinary life. From among these the missionaries occasionally succeed in winning Christian converts, some of whom have become valuable preachers of the Word.

Devil Worshippers

Among the Mohammedan devotees are found occasional devil worshipers, and here and there fortune tellers who are capable of making lasting impressions for evil on the minds of young children when allowed to amuse them by telling their fortunes. On the whole, India could well spare her great army of devotees estimated at more than four millions. They do very little good, and in the aggregate compose a vast army of idlers. They are in the main the product of the mistaken notion that evil is inherent in matter.

An Appeal

It is not possible, within the space allotted, to review the fallacies and horrible practices of the religions of India. Many additional appalling and revolting spectacles could be rehearsed, but have been purposely omitted lest the writer should be charged with immodesty or accused of being hopelessly biased in his judgments. Immorality, dishonesty, superstition, idolatry, inhuman practices, and other evils exist because of their religious beliefs, and summon every Christian to instant prayer, sacrifice, and effort in order that a loving Father and a saving Christ may be made known to the millions of India.

QUESTIONS FOR CHAPTER IV

AIM: TO REALIZE THE VALUE AND LIMITATIONS OF THE GREAT RELIGIONS OF INDIA

I...*The General Atmosphere.*

1.* From what you know of Indian society to what extent should you consider the beliefs of the average man to be based on intelligent convictions?
2.* How does the mental atmosphere conduce toward intelligent individual opinions as compared with that of the United States?
3. What does the wide prevalence of crude animistic beliefs testify as to the religious atmosphere?
4. What seems to be the relative importance of ceremonial customs, theological beliefs, and morality?

II...*The Influence of Physical Surroundings.*

5.* What influence of climate and physical surroundings can you trace in the religions native to India?

6. What influence would the grinding poverty of the masses have upon religious development?

7. What would be the effect of centuries of helplessness against invasion and of oppression?

8. What is the tendency of a hot and moist climate upon character? Of a vegetable and insufficient diet?

III...*Our Spirit of Approach.*

9. In what spirit ought we to approach representatives of these religions?

10.* Give some rules in regard to argument with them?

11.* What use should you make of the strongest points in their religions? What of the weakest?

12. What would most attract you in one who was seeking to convert you to another religion?

a...*To Buddhism.*

13. What ideals should you have in common with a sincere middle class Buddhist? What use should you make of these?

14. What are the fatal weaknesses of his system?

15.* How should you endeavor to get him to realize these as weaknesses? Give suggestions in regard to each point.

b...*To Mohammedanism.*

16. What points of contact should you have with a sincere orthodox Mohammedan?

17. What elements in Christianity would most attract his sympathy?
18. What should you consider to be his greatest religious hindrances and needs?
19.* How could you awaken his desire for something he did not possess?

c...*To Hinduism.*

20. How should you begin to speak to an audience of ignorant Hindu villagers who had never before heard the gospel?
21. What do you think would constitute their chief aspirations and fears?
22.* How could you utilize these in presenting Christianity?
23. How should you deal with an educated Hindu gentleman?
24.* How would his pantheism affect his ideas of the universe? Of the holiness of God? Of personal conscience and effort?
25. How would his views of existence differ from yours?
26. What points of agreement with him do you think you could find?
27.* What kind of appeal do you think might arouse a response?

IV...*The Need of Christianity.*

28. State how the Christian idea of God combines the excellences of the Mohammedan and Hindu conceptions?
29. What does it contain that they both lack?
30.* What change will it bring to the lives of Buddhists, Moslems, and Hindus to know God as revealed in Christ?

31. To what extent are we responsible for bringing about this change?
32. How sufficient does the strength of man seem to you to be to change the lives of these people?
33. How can we help to add the power of God to the efforts that are being made?

REFERENCES FOR ADVANCED STUDY.—CHAPTER IV

I...*Buddhism.*

Barth: The Religions of India, III.
Cochrane: Among the Burmans, V.
Cushing: Religions of Mission Fields, IV.
Hopkins: Religions of India, XIII.
Mitchell: The Great Religions of India, IV.

II...*Mohammedanism.*

Beach: India and Christian Opportunity, 116-121.
Mitchell: The Great Religions of India, V.
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III...*Hinduism.*

Barth: The Religions of India, V.
Beach: India and Christian Opportunity, 121-145.
Chamberlain: In the Cobra's Den, X.
Janvier: Religions of Mission Fields, III.
Jones: India's Problem: Krishna or Christ, 62-76.
Mitchell: The Great Religions of India, II.

IV...*Other Native Religions.*

Barth: The Religions of India, IV.
Beach: India and Christian Opportunity, 110, 116.
Hopkins: Religions of India, XII, XVIII.
Hurst: Indika, 425, 431.
Thornton: Parsi, Jain, and Sikh.

V...*Hinduism and Christianity Contrasted.*
Hume: Missions from the Modern View, V.
Jones: India's Problem: Krishna or Christ, III, IV.
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CHRISTIAN CONQUERERS

CHAPTER V

CHRISTIAN CONQUERORS

A most Accessible Field

THE people of India, throughout the whole empire, are more accessible to missionary effort than any other equal number of non-Christian people on the face of the globe. The Christian missionary may expect a certain measure of hostility, or at least, of opposition, from almost any race among whom he may go, with the expressed purpose of supplanting their religion, and in some cases he may anticipate violence at the hands of his opponents. This is especially the rule in early stages of the work, and wise missionaries will neither be surprised nor discouraged when signs of opposition begin to appear. But it is surprising to observe the state of things which now prevails in India. The gospel is preached freely everywhere, and the object of the missionaries is stated in the clearest terms, but, with an occasional exception, no disturbance is caused and no displeasure or alarm manifested. The Mohammedans are less open to evangelization than the Hindus, but if the missionary is discreet, even they will make no unfriendly demonstration. In other words, religious liberty, free speech, and a free press prevail without challenge and without protest in almost the entire country.

Nestorian[1] Christians

Nestorian or Syrian Christians

The early Portuguese settlers in India were amazed and in a measure confounded to find a large community of Christians living in southern India. These people did not differ much from their Indian neighbors in appearance or in character, but they had a recognized place in the community as Christians, and affirmed that they were connected with the Nestorian branch of the ancient Church. How they had come into existence in India was not known, and no certain light has been shed upon this problem in the centuries which have since passed. They are popularly known as Syrian Christians, and it is possible that they are the remnants of Christian communities which are known to have existed in India as far back as the second century.

They Maintain their Independence

The Portuguese adventurers and missionaries who first found these Syrian Christians in India, were sorely disappointed when they discovered that they stood in no ecclesiastical relation to the Roman Catholic Church, and at once endeavored to induce them to acknowledge the authority of the Pope, but they soon found that this was not an easy task. Although they were relentlessly persecuted, the Syrian Christians still maintained their own distinct character.

[1]An early sect of Christians named after Nestorius, patriarch of Constantinople, in the fifth century A. D.

Oldest Syrian Church in India at Kottayam

Henry Martyn's Pagoda
Ancient Structure at Serampur Used by Him for a Temporary Place of Study

Xavier and the Roman Catholic Missions

Portuguese Use of Authority

The Portuguese adopted the policy of introducing the Christian religion among their subjects in their eastern possessions by the use of arts of various kinds, but more especially by the direct exercise of authority, and they seemed to meet with a large measure of nominal success. But the change which took place both in individuals and communities was chiefly external, and in most cases where compulsion had been used, the first opportunity for discarding the new faith was eagerly embraced.

Xavier and His Ritualistic Method

Any account of the early Roman Catholic missions in India would be very incomplete which did not assign a prominent place to the famous Jesuit apostle, Francis Xavier. The career of this extraordinary man was remarkable, but his work was superficial in the extreme. It was his custom to prepare a few very simple lessons, including the Creed, the Ten Commandments, the Ave Maria, and the Lord's Prayer, and to have these memorized by boys who were to teach them to the people. He found no difficulty in collecting large audiences, armed as he was with royal authority, and when he went forth into the streets with a bell to summon the people to come forth to his services he never failed to meet with a prompt response.

Idea of Using "Kings"

One year sufficed to convince Xavier that he could not achieve success on a large scale in India,

so he began to look for a more hopeful field. He also began to consider new plans for securing larger and more enduring results, and at one time he became much impressed with a plan for converting "kings," a title which he seems to have given to every petty prince or chief whom he met. His new ideal was that of securing the submission and conversion of a native prince or chief, and then inducing him to order his subjects to receive baptism and at the same time to become responsible for keeping them faithful to their new obligations. But the scheme was utterly impracticable, for the "kings" did not respond either to his appeals or his demands.

Advised Setting up of Inquisition

In his later days, Xavier so far yielded to the temptation to adopt sheer force in maintaining the authority of the church and advancing his interests, that he wrote to the Pope advising that a branch of the Inquisition, then newly established in Europe, should be set up in India, and this terrible expedient was actually adopted, but not until after his death.

Later Jesuit Failure

About fifty years after the death of Xavier, the Jesuits established a strong mission on the east coast of southern India, and were led even to attempt the winning of the people to their faith by methods of deception and imposture, but in the end such methods only ended in disastrous failure.

Unprogressive Descendants

Descendants of the early Roman Catholic converts are still found in large numbers in western

and southern India, where they are popularly known as Portuguese Christians. They constitute a distinct class in the general Christian community, and have not made much progress in education or social position.

Danish Settlements and the Pioneer Protestant Missionaries

Denmark's Broader Policy

Unlike the other European powers in the East, the Danish government protected missionaries at all its settlements, and while making the mistake which was common to all governments in that age, of trying to administer missionary affairs under the strict control of the secular power, it yet avoided serious mistakes for the most part, and succeeded in choosing some good and true men as pioneers of the Christian enterprise.

Ziegenbalg and Plutschau

In 1705 Ziegenbalg and Plutschau were sent out as the first missionaries from Denmark, and the first Protestant missionaries who have been generally recognized as belonging rightfully to the great missionary brotherhood of the Eastern world. They were located in Tranquebar, a Danish possession on the extreme southeastern coast of India, and at once began to study the language and engage in such efforts for the good of the settlement as lay in their power. But opposition was soon developed; not among the natives, but as so often happened in early days in

India, the officials in charge of the settlement became hostile, and Ziegenbalg was thrown into prison. No cable could carry the news to Europe in those days, and a long time elapsed before he regained his liberty. But the work went on, and was extended to the neighboring kingdom of Tanjore, and a little later to Tinnevelli. Later still, Madras was occupied as a missionary station, and for many years the Danish organization was known as "the Coast Mission."

Pioneers in Modern Lines

These Danish missionaries made some grave mistakes, but on the other hand they established some valuable precedents which are widely followed to the present day. They were the pioneers in the work of Bible translation, and within three years they had taken up the important work of preparing a suitable literature in the Tamil language for the people among whom they were to live. They were the first missionaries to use the agency of schools, not merely as an ally of civilization, but as an aid to their missionary enterprise. Numerous itinerations were made among the people, and, in short, mission work in elementary ways at least, was established on lines not essentially different from those now employed.

Converts and The Press

Success attended these good men from the first. By the end of three and one half years, they had gathered around them one hundred and sixty converts, and ten years later the number had quadrupled. A flourishing station was established in

Madras, and the missionaries began to preach in Telugu and Portuguese as well as in Tamil. No less than one hundred and forty persons were baptized in Madras in a single year. The publications of their press were in eager demand in Bombay and other distant places, and some of them even found their way to important towns in northern India.

Schwartz

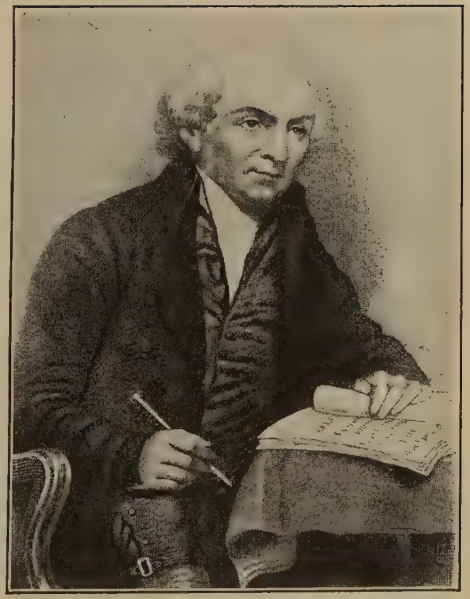
A new era may be dated in the history of the Danish mission from the arrival of Christian Friedrich Schwartz in 1750. This extraordinary man is universally conceded to have been one of the greatest leaders who has appeared in the missionary ranks in India. He was a gifted man, a devoted Christian, an untiring and unselfish worker, a good organizer, and had in his person nearly all the elements which enter into the character of a leader of men. At the time of his arrival the first generation of missionaries had nearly all passed away. Troublous times were at hand in southern India and he seemed to be the providential man to breast the coming storms. He won the favor of hostile Frenchmen, was trusted by Hindu and Mohammedan rulers without hesitation, and became the agent of British rulers in negotiations of great delicacy and of supreme importance. For the first sixteen years his field of labor was in Tranquebar and its neighborhood, but his activities were afterward largely transferred to Trichinopoli and Tanjore. In both

places he was able to secure the erection of churches through the liberal gifts which his character and services called forth from English civilians and soldiers and native rulers. It was in 1779 that he was entrusted by the officials at Madras with a conciliatory mission to Hyder Ali, the prince who was exercising control in the kingdom of Mysore. "Send me the Christian," said the suspicious ruler, "he will not deceive me." As one result, Schwartz by his intercession was able to save the district of Cuddalore from destruction by the savage hordes of the enemy. When Hyder forced upon him a present of three hundred rupees, the unselfish missionary gave it to the English authorities to be applied to the building of an orphan asylum in Tanjore.

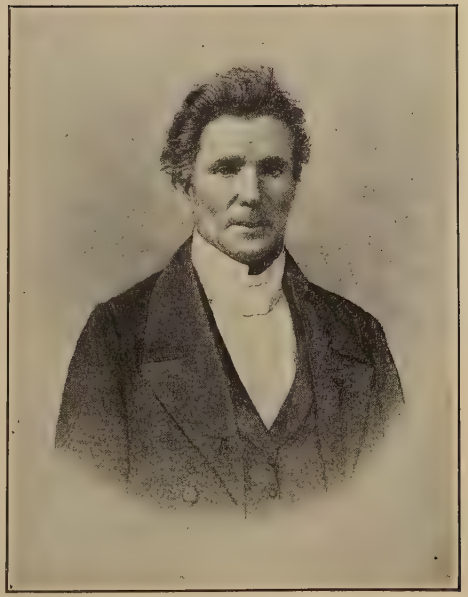
Evangelistic Success

He was an evangelist in his method of missionary labor, and led many thousands into the Christian Church. It has been estimated that there were 50,000 Christians connected with the Danish mission at the close of the eighteenth century. The host of converts who were thus rallied under the banner of Schwartz and his associates were not all lost to Christianity. Some of them or their descendants no doubt were absorbed by other missions or churches in later years, though the numbers of Christians in their several fields by 1850, was surprisingly small.[1]

[1] Sherring, *History of Protestant Missions in India*, 51.



William Carey



Alexander Duff

British Beginning made by William Carey

William Carey

In the inauguration of the first real attempt of Great Britain to evangelize India, God chose a leader whom man never could have chosen. William Carey gave little promise in early life of achieving success in his chosen calling, or for that matter, in any calling. His genius seemed to the dull-minded people around him, an eccentricity; his absorbed thoughtfulness, a mark of stupidity. As a country shoemaker he was barely able to make a living, and as a pastor of a small Baptist church, he prospered but little better. But he thought; he absorbed knowledge as if by instinct, and he developed a marvelous ability to master both ancient and modern languages. Such a man compelled both respect and attention; and when he began to talk about the duty of Christ's Church to evangelize the world, it became certain that the missionary cause would get a hearing in at least one somewhat remote community. Nothing could discourage, and certainly nothing could silence this persistent advocate of a great idea; and soon friends began to rally around the standard which he had set up. His plans, as viewed in the light of the present day, do not appear to have been wise or even practicable; but the supreme duty of the hour was recognized and boldly proclaimed by him, and his voice began to be like that of an old-time prophet.

Baptist Missionary Society

After many discouragements, it was decided to discuss the question at a meeting of Baptist ministers to be held at Kettering; and on this occasion Carey preached a sermon of extraordinary pathos and power, which produced a remarkable impression upon his brethren and led to the immediate organization of what is now the Baptist Missionary Society. But all this happened in a somewhat obscure country district, and the new society had very few friends and no visible resources. In London the Baptist leaders looked upon the Kettering movement almost as an impertinence. In all ages alike, Jerusalem is offended if Nazareth becomes the starting-point of a new evangel. But the men who had associated themselves with Carey in this great enterprise were not wanting either in courage or devotion, and no further time was lost in talk.

Carey goes to India

Before his notable sermon Carey had preached a sermon at the meeting of the Baptist Association in which his theme was summarized in the now famous words that have become one of the best known missionary mottoes: "Expect great things from God; attempt great things for God." These two phrases give the keynote of his life. The obstacles seemed almost too great to be overcome in the way of his going to India, the chief being the opposition to the presence of missionaries on the part of the British East India Company. But a way was providentially opened for him and his family to

go on a Danish ship, and they reached Calcutta, November 11, 1793. The date is that from which the modern era of missionary conquest of India is now reckoned. True to his motto, it was not long before Carey was attempting great things for God.

Work at Mudnabatty

The poor cobbler of England, with scant provision for support from the homeland, soon had opened to him at Mudnabatty, a hundred and fifty miles north of Calcutta, the superintendency of an indigo factory at a salary of $300 a year, yet with such duties that he had time for the work of his mission. Plunging into the study of Bengali, he was able in a few months to begin preaching in that language among the two hundred villages around him, while he gave careful attention to the spiritual needs of the many native workmen employed in the factory. At the same time he began his great work of translating the Scriptures into Bengali. Thus at Mudnabatty for more than five years from 1794 to 1800, Carey provided for his own expenses, while doing a vast amount of missionary work, mastered the Bengali language, and began the translating of the Bible into that tongue by completing the New Testament.

At Serampur

In the year 1800 commenced the era of his settlement with other missionaries at Serampur, a town about fifteen miles north of Calcutta and then under Danish control. Here occurred the scene when Carey was permitted to baptize in the Hugli River, first his own son Felix, using English

words, and then Krishna Pal, his first Hindu convert, with the baptismal formula in Bengali. It is not strange that the governor of the Danish settlement who was present could not restrain his tears of emotion at the sight.

Professor at Fort William College

In 1801 Carey's translation of the New Testament into Bengali was issued. The eminent scholarship which it disclosed led to his call to the chair of Bengali in the government college at Fort William, Calcutta. His first position was that of teacher of Bengali, afterward of Sanskrit and of Marathi, with a salary of $3,000 per year. It was not long before he became professor of these three languages, and his emoluments rose to $7,500 a year;[1] but the whole of this income, excepting about $200 annually needed for the support of his family, was devoted to the interests of the mission.[2] This position he held with highest success and honor until 1830, within four years of his death.

Work as Translator

Either under his superintendence or by himself, translations of the Scriptures were made in thirty-five languages or dialects. Of these, six were of the whole Bible; twenty-two of the New Testament, five including also a considerable part of the Old Testament; and seven of portions of the New Testament.[3] A great multitude of tracts were

[1] Sherring, *History of Protestant Missions in India*, 63

[2] Creegan, *Great Missionaries of the Church*, 52, 53.

[3] Beach, *India and Christian Opportunity*, 170.

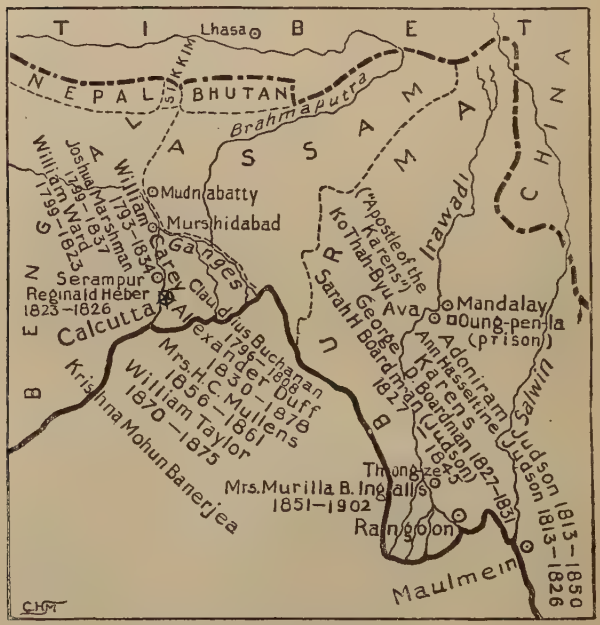
issued, as well as books for schools and colleges. As early as 1810 Carey had five mission centers in operation, in Bengal, Bhutan, Burma, Orissa, and the new station at Agra. By the close of 1816 the Serampur missionaries had baptized about 700 native converts, and in their schools Christian instruction had been imparted to more than 10,000 heathen children.[1]

Learning and Achievements

Dr. Carey wrote grammars and elementary textbooks of many of the languages that he acquired. He possessed wide knowledge of the arts and sciences. Improvements were made in the native paper for press purposes, rendering it proof against destruction by insects, a steam engine was imported to work the paper mill, and practical knowledge was applied to botany and agriculture, resulting in great material benefits to India. He cared little for the many honors which came to him, or for worldly praise. His work was to make Christ known, to impart to India's millions the Word of God, to stop cruel sacrifices such as those of children at the great annual festival at Gunga Sangor; to secure the abolition of the awful custom of widow-burning on the pyre of the dead husband. He had the joy in 1829 of translating into Bengali the decree and proclamation which forever put an end to this horrible practice of Hinduism. He laid the foundations broad and deep of the

[1]Sherring, *History of Protestant Missions in India*, 175.

great Protestant missionary movement not only in India but in all the Orient. For forty-one years unbroken by return to England, he toiled for India's Christian conquest, his death occurring



EASTERN INDIA

June 9, 1834. Surely William Carey not only attempted but accomplished great things for God; he expected and received great things from God.

Creative Power of Carey's Letters and Influence

Giving Impulse to Missionary Organization

Two great missionary impulses, each of far-reaching significance, appeared, one in the closing years of the eighteenth century and the other in the early years of the nineteenth, both arising from the effect of Dr. William Carey's letters from India. In Great Britain these letters aroused such conviction and interest among non-Baptists as resulted in 1795 in the organization of the London Missionary Society which has largely been the agency for the missionary work of the Independents, or Congregationalists, of the British Isles. Somewhat later Dr. Carey's letters came to America and produced a similar missionary awakening, which found organic expression in 1810 in the American Board of Commissioners for Foreign Missions, now almost wholly the channel of the missionary operations of the Congregationalists of the United States. Carey's influence also prepared the way for later Baptist missionary organization in the United States, as interest in his work and that of his associates led the members of Baptist churches in America to send to England contributions in their aid, sometimes to the amount of several thousand dollars a year.

Other Men of Might

Henry Martyn

Henry Martyn received his first missionary impulse while still at Cambridge, from a remark

of the Rev. Charles Simeon, the university preacher, on the good accomplished by a single missionary, Carey, in India. The impression was intensified by his reading *The Life of David Brainerd,* and he decided to give himself to mission work. The need of providing support for a sister led him to accept a chaplaincy under the East India Company, but his was not less a soul aflame with missionary devotion. On the passage out he studied Sanskrit, Persian, and Arabic. Arriving in India in 1806, he displayed a quenchless zeal and exerted and left a marvelous influence, which taken with his brief years of service and the disappointment of his hopes of domestic joys, has caused his name to be instinctively linked with that of Brainerd. "Now let me burn out for God," he wrote two days after his arrival in Calcutta.

At Dinapur

Soon he was far up the Ganges at Dinapur near Patna, with the two regiments to which he had been assigned as chaplain. In a letter to England he says, "I fag as hard here as ever we did for our degrees at Cambridge. The heat is terrible, often at 98 degrees, the nights insupportable." Yet he was engaged in translating the New Testament into Hindustani, and at the same time was preparing a book on the parables of our Lord, and a translation of the Book of Common Prayer. He held almost daily discussions with Hindus and Mohammedans, and cared for vernacular schools

which he had organized and was supporting from his own purse. In addition to all this, his duties as chaplain to the English troops and civilians were faithfully performed. In March, 1808, Martyn's Hindustani translation of the New Testament was completed. On the twelfth of the same month a new church edifice for which he had earnestly labored was opened for divine service.

At Cawnpur

Shortly afterward came the transference of his chaplaincy to the troops at Cawnpur. Here almost the same labors as at Dinapur for troops, civilians, children, and for a church building were carried forward, while with Sabat, an Arab, who had been baptized at Madras, Persian and Arabic versions of the New Testament were undertaken. Even an open air assembly of beggars was conducted Sunday by Sunday during the eighteen months of Martyn's labors at Cawnpur. It bore unexpected fruit, for a young Mussulman, who with others first watched this meeting with scorn, was through it won to Christ, became a native preacher, with the name Abdul Masih, "servant of Christ," and was instrumental in leading many to the Saviour, one being the chief physician of the Rajah of Bhurtpur.

His Farewell to India

Under his intense labors, together with the effect of the climate, the health of the young chaplain began to decline, and there were admonitory signs of consumption. It was also seen, after his Persian translation of the New Testament

appeared, that it would be desirable to go into Arabia and Persia, that he might more successfully solve the problem of the idiomatic rendering of the New Testament into Arabic and Persian. On the last Sabbath of September, 1810, he took leave of his European congregation in Cawnpur. On that very day the church edifice, the erection of which he had promoted, was opened for divine service, and it continued to be the military church of Cawnpur till 1857, when it was destroyed by the mutineers. After leaving India, a year was spent at Shiraz in carrying through the fresh translation of the New Testament into Persian.

A Hero's Triumph

Finally after a measure of recovery from more serious illness, this frail man of indomitable will started on a horseback journey of 1,300 miles to Constantinople, hoping thus to make his way back to England. Such a ride would have taxed the endurance of the strongest, and the stages of the course were traversed with brutal haste by Hassan, a Turkish attendant. What wonder that on October 6, when a fresh relay of horses were not to be had, Martyn should write: "I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my Company, my Friend and Comforter. O when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness?" For him the transition was close at hand from pain and hardship to release and triumph, for on Octo-

ber 16, 1812, he reached Tocat, and passed away, and his body was there laid to rest in the Armenian cemetery. His influence, like that of Brainerd's is undying, and of the kind that has created many missionaries. Though permitted to give but four brief years of service to India, his name is joined imperishably with the Christian conquest of the Orient; and his versions of the New Testament in Hindustani and Persian, spoken by many millions of people, are enduring monuments to his scholarship and missionary devotion.

Adoniram Judson

"Adoniram Judson," says Dr. George Smith, "is surpassed by no missionary since the apostle Paul in self-devotion and scholarship, in labors and perils, in saintliness and humility, and in the result of his toils on the future of an empire and its multitudinous peoples."[1]

Marriage and Arrival in Burma

After his conversion and preparation for mission work abroad, Judson was married in 1812 to Miss Ann Hasseltine, and sailed with his bride from Salem, Massachusetts, for Calcutta. He was a member of the Congregational Church and went out under the American Board, but on the long voyage he came to the view that the Baptist belief was more nearly in agreement with the Scriptures. Accordingly, after arriving at Calcutta, he and his wife were received into fellowship by the Baptist missionaries at Serampur, and he resigned his connection with the American Board. Mr. Rice,

[1]Smith, *The Conversion of India*, 151.

who though going out on another ship, passed through a like experience, returned to America to urge the organizing of a Baptist Missionary Society, and this was effected in 1814. Provision was thus made for sustaining the mission to Burma undertaken by Mr. and Mrs. Judson, and after great vicissitudes they reached Rangoon, July 13, 1813.

Difficult Beginnings

Burma was then an independent empire with a population of about eight millions. The government was an absolute despotism, arbitrary and cruel, and the religion was Buddhism. There were two languages to be learned, the common Burmese and the sacred Pali. Judson at once commenced the translation of the Bible into the Burmese. Reinforcements arrived in 1816 and the printing press began to put tracts and portions of the Scriptures into circulation. In 1819, about six years after his arrival in Rangoon, Judson was able to begin preaching to a Burmese audience in their own tongue, and not long after the first convert, Moung Nau, was won to Christ. Gradually others were added till in 1822 there was a native church of eighteen members.

Disappointment and Imprisonment at Ava

Judson greatly desired to plant Christianity at Ava, the capital of the empire,[1] and for this purpose had made a journey by boat four hundred miles up the Irawadi from Rangoon, and secured an interview with the emperor, but without avail

[1]Ava is located just south of Mandalay.

as far as permission to evangelize the natives was concerned. Leaving the little church at Rangoon in charge of others who had come to reinforce the mission, Dr. and Mrs. Judson removed to Ava in 1823. But scarcely had they arrived before war broke out between the English and the emperor. Dr. Judson and other foreigners were thrown into prison, where for nine months he lay in three pairs, and for two months more in five pairs of fetters. Then for six months more he remained in a country prison in one pair of fetters. The prisons were indescribably filthy, and for greater security the prisoners at night were partly suspended from a bamboo pole. For the rest of his life Judson bore the scars of the fetters he wore at Ava and the prison Oung-pen-la. During all these months his devoted wife went back and forth amid the burning heat and among the mocking foes daily carrying food to her imprisoned husband.

Womanly Heroism

In her girlhood days Mrs. Judson had expressed a desire to "ramble."[1] Truly she had rambled far from the quiet New England manse from which she went forth as a bride, but it was for the sake of the souls of Burma that she sought to make one home after another in that land, and with her husband pierced its jungles, threaded its rivers, lingered among its prisons, and at length with their little daughter Maria found the rest that is undis-

[1] *Adoniram Judson: A Biography*, by his son Edward Judson, D.D., 27.

turbed, beneath the hopia-tree in southern Burma. She is but one of the many examples of supreme heroism among the wives of missionaries.

Service at Maulmein and Among the Karens

The principal center for Judson's activities was Maulmein at the mouth of the Salwin, southeast from Rangoon across the Gulf of Martaban. From this point, aided by other missionaries and native helpers, he did much to extend the Christian movement among the Karens. To reach them required excursions to be made into the jungles and remote recesses among the hills bordering the valley of the Salwin. They proved most susceptible to missionary effort. Evangelization also went forward rapidly among the Burmans.

Immortal Words

Although the intolerance of the court at Ava never was removed during Judson's life, he unceasingly sought to extend the work into the heart of the empire. When asked as to the prospects of the gospel in Burma, his reply was in the famous words that have become one of the most inspiring of missionary mottoes: "The prospects are as bright as the promises of God."

Finishing a Masterly Course

In the year 1834 Dr. Judson completed his translation of the entire Bible into Burmese, and about seven years later finished the revision, which was a still more laborious task. It was a stupendous work to be carried through single-handed, and is regarded as one of the most successful of versions. He also compiled a Burmese dictionary, and was the author of writings that exerted a

powerful influence in Christianity's long battle with the bigotry and intolerance of the native Buddhistic powers. The end came of this most strenuous of missionary lives in 1850, on a ship bringing the worn laborer to America, and almost fittingly the mortal frame of a soul so boundless in its purpose and endeavor found sepulcher in the illimitable deep. At the time of his death the native Christians numbered 7,000, and in 1905 the number of communicants in the Baptist churches of Burma from many different races, were more than 53,000. He laid the foundation of the religion of Christ deep down in the Burman heart, and no power of opposition has been able to sweep it away.

Alexander Duff

Charles Simeon, the earnest and spiritual preacher at Cambridge, who largely inspired the formation of the Church Missionary Society and kindled the soul of Henry Martyn into flame for India, by a chance sermon in the little village of Moulin during a trip to Scotland probably indirectly won another great missionary for India. James Duff and Jean Rattray, destined to be the father and mother of Alexander Duff, were in the little village kirk that day, and it was to both of them the beginning of a new life. Born in 1806, Dr. Duff attributed his first missionary impression to that father, who when his little son was but four years old showed him pictures of idols and stirred his heart with compassion for the heathen.

Preparation for and Entrance upon Mission Work

Young Duff, recently graduated from St. Andrew's, licensed, ordained, married by Dr. Chalmers to Anne Scott Drysdale, after two shipwrecks on the voyage, arrived with his bride in Calcutta, May 27, 1830. He was at this time twenty-four years of age, of commanding presence and boundless energy, and had accepted his commission from the General Assembly of the Church of Scotland to go out as a missionary to India unhampered by conditions. Well that it was so, for the one point of instruction which he had received, not to found in Calcutta the institution which the Society was to establish under his care, had to be disregarded. The judgment of Dr. Carey, whose blessing he r ceived at Serampur, coincided with his own, and at Calcutta the plan of a Christian mission college which should do its work with the English language as its medium was carried out with astonishing success. It proved to be one of the great revolutionizing steps that in an educational way almost did for India what the public school system has accomplished for North America. It was really an essential factor in the process of uniting the interests of England and India, which caused it to be quickly adopted by the British government schools in India. It has emancipated the young men and women of the lower ranks and castes, and given them an outlook toward advancement and position. Yet its first most noticeable effects were

seen in the large numbers, reaching into the hundreds, of high-caste Hindu young men who were drawn to the school, and from whose ranks some were soon led to Christ, such as Krishna Mohun Bannerjea, and the Rev. Gopinath Nundy. The students recognized in the Holy Scriptures, which were faithfully taught in the college along with other studies, an uplifting influence such as their own sacred books did not possess. "Love your enemies; bless them that curse you. How beautiful! how divine! Surely those Scriptures contain the truth," exclaimed one of the students one morning during the Bible hour.

Educative Power of Eloquence

Dr. Duff also wrought marvels by his eloquence in awakening the missionary spirit in the entire English-speaking world of his day. Such an educative and inspirational movement was necessary in the middle period of the nineteenth century as a basis for the great missionary advances in its closing decades. Probably no other voice has ever promoted the cause of missions by quickening the thought and feeling of the home field as did Dr. Duff. In periods of recuperation from sickness and the strain of his work in India he and his wife were in Great Britain from 1834 to 1839 and again from 1850 to 1855, and in the last-named year he visited the United States and Canada, everywhere arousing immense enthusiasm. Through his efforts missionaries were steadily dispatched to India and the stream of contributions to sustain

them and the schools wonderfully increased, so that on the return of the unwearied leader and his wife to India the college at Calcutta, the growing Christian college of south India at Madras, and other parts of the work were found to be in a most flourishing condition.

The Evening Glow

Again disabled by illness in 1863, Dr. Duff, amid a great company of sorrowing friends, took final leave of the land for which he had labored for thirty-three years. But there was no waning of his zeal for its Christian uplift. Called by his Church to a missionary professorship, he prepared courses of lectures which he gave winter by winter in the colleges of Aberdeen, Edinburgh, and Glasgow. Then there were the years from 1873 onward when less could be undertaken, but even in the last year the advocacy of India's cause had the right of way. At last came the serene end of a great missionary career, February 12, 1878.

Ever Enlarging Roll of Workers

Men and Women Heralds of Light

The roll of noble missionary workers in India is a long one. In earlier, as in later periods, it includes the names of sons and daughters of other lands than Great Britain and America. And of those who have gone forth from the English-speaking race only a few can be mentioned of the scores who have completed their course, not to speak of the hundreds who are still on the battle line.

Characters of the Dawn

Characters replete with interest are associated with the early dawn of the modern missionary era in India. There are Joshua Marshman and William Ward, Carey's devoted and deeply learned companions at Serampur, who went out in 1799; Reginald Heber, the saintly bishop of Calcutta, who first having composed the matchless missionary hymn,

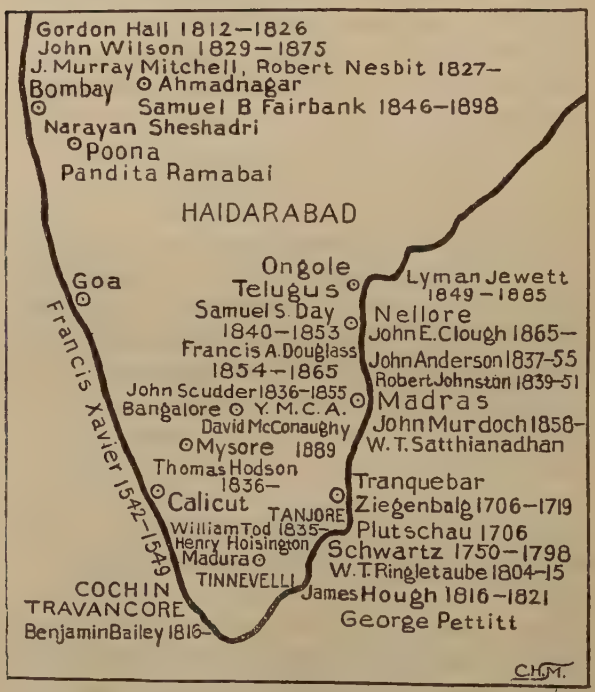
> From Greenland's icy mountains,
> From India's coral strand,

went to India in 1823 and poured out his life in willing service to her people; chaplains of the East India Company to be named along with Henry Martyn, such as David Brown, Claudius Buchanan, Daniel Corrie, and Thomas Thomason; Ringletaube the eccentric but effective pioneer in Madras and Tinnevelli; Samuel Newell, among the first to go to the foreign field under the inspiration of the Williams College movement; and his wife, Harriet Newell, whose early death and burial on the Isle of France left her grave a waymark pointing toward India's conquest.

Three Formative Decades

In the decades from 1820 to 1850, John Wilson, Robert Nesbit, and J. Murray Mitchell, almost the first of Scotland's gifted sons offering themselves for India, strongly advanced the lines of educational and literary work begun by Carey; Gordon Hall of the American Board left a record in Bombay and western India for self-forgetting service

that reminds one of Brainerd and Martyn; Hough and Pettitt won victories in the field of Tinnevelli; while Bailey and others in Travancore and Cochin,



WESTERN AND SOUTHERN INDIA

Tod and Hoisington in Madura, and Hodson and his fellow-workers in Mysore covered other parts of southern India. John Scudder became the pio-

neer of medical missions in Ceylon and the region of Madras, and demonstrated that a regimen of total abstinence was possible in the Orient. George Dana Boardman linked his name imperishably with the beginnings of the marvelous movement among the Karens of Burma. Not on shipboard, but back into the forest paths he commanded the bearers of the litter to carry him, that with his expiring breath he might welcome into the fellowship of the Church of Christ the first-fruits of his work among these "wild men"[1] of the jungles.

Half Century of Expansion

Finally came the wonderful half century of achievement from 1850 to 1900. Scarcely was the Mutiny over before Dr. William Butler was able to lay the foundations in the Ganges valley of the work of an American society[2] that has since spread to nearly all parts of the Indian empire; Anderson and Johnston at Madras grandly carried out the educational idea of Duff for southern India; Murdoch developed the field of Christian literature; Samuel B. Fairbank wrought powerfully among the Marathas in the west; John E. Clough gained thousands among the Telugus in the east from the long planting of Day, Douglass, and Jewett; William Taylor started an evangelistic wave in the great cities like Calcutta, Bombay, Poona, and Madras, that has scarcely ceased yet to

[1] The name "Karens" means literally "wild men."
[2] That of the Methodist Episcopal Church.

roll over the land; and Samuel H. Kellogg by his scholarship and power as a linguist and Christian thinker left an indelible impress upon the field of north India.

NORTHERN INDIA

Women's Era

This is also the half century during which women's organizations to reach their "shut-in"

sisters throughout the non-Christian lands sprang into being. The 143,000,000 women of India, the most inaccessible to previous missionary effort of any such numbers the world over, began to be pointed to the healing and compassionate Christ by such workers as Mrs. H. C. Mullens, Mrs. Murilla B. Ingalls, Charlotte Maria Tucker, and Isabella Thoburn. Nowhere have richer types of devoted womanly lives made beautiful the pathways of the heavenly evangel.

Christ to Possess India

Such are some of the men and women who through the first century of immeasurable toil and sacrifice have gone forth among India's millions. Not one has doubted that his or hers was a work of conquest. Christ is to possess India. For this like Carey the missionaries have attempted great things. For this with Martyn they have been ready to "burn out for God." For this with Judson they have seen the divine promises aglow with light. For this with Duff they have sought to arouse countries and continents. Perhaps to the vision of many the Christian conquest of India is scarcely begun; but to those who can rightly estimate the barriers that have yielded, the transformations that have occurred, the army of workers foreign and native upon the field, the converts and communities massing about the cross, there comes the unquestioning assurance that a new and redeemed India is soon to reward the irresistible efforts of its missionary conquerors.

QUESTIONS FOR CHAPTER V

AIM: TO DETERMINE THE ELEMENTS OF MISSIONARY CHARACTER THAT HAVE CONTRIBUTED MOST TO THE CONQUEST OF INDIA

I...*Methods that Failed.*

1. How do you account for the lack of vitality and influence of the Nestorian Church in India?
2.* Should you vote for a law that would require all the people of India to become Christians?
3. Why do you think that Xavier's earlier methods failed in large results?
4. Do you think that his later plan would have succeeded even if the "kings" had responded to his appeal? Give reasons for your views.
5. Why were they such a failure?
6.* What is the proper attitude for a government to maintain toward missionary work?

II...*Methods that Yielded Results.*

7. Name several valuable precedents laid down by the Danish missionaries and tell why you consider them so valuable.
8. Do you not think that so gifted a man as was Schwartz was more needed at home?
9. What one element in his character seems to you most important for a missionary?
10.* What does Carey's example teach as to the qualities that are necessary and that are unnecessary to secure success?
11. What is the relation of "expecting" to "attempting" in Carey's motto?

12. What lesson has this motto for you as to your work just now?
13. What do you think of his wisdom in accepting secular positions under the circumstances?
14. Was it wise for him to devote himself so largely to the study of languages?
15.* What do you consider his five greatest achievements in the order of importance?
16. What does his life mean to *you?*
17. What are the principal lessons from the life of Martyn?
18. What was the most useful thing that he did?
19. Which of the elements of Judson's character seem to you most useful for a pioneer missionary?
20. What other desirable characteristics for such work can you mention?
21. To what purpose were his great sufferings?
22. What were his three greatest achievements?
23. What lessons has the life of Simeon for home workers?
24. What does Duff's case indicate as to the need of missionary work for children?
25.* Why was Duff's work in Calcutta of such far-reaching importance?
26. What reasons can you suggest for his great success?
27. How did his work at home compare in value with his work on the field?
28.* Would Christianity at home have been richer or poorer if these men had not gone to the field?
29.* What, in the lives of all these men, seems to you to have been the relative importance of earnest spirit and sound method? Defend your views.

REFERENCES FOR ADVANCED STUDY.—CHAPTER V

I...*William Carey.*

Creegan: Great Missionaries of the Church, IV.
Holcomb: Men of Might in India Missions, III.
Thoburn: India and Malaysia, XV.

II...*Alexander Duff.*

Creegan: Pioneer Missionaries of the Church, IX.
Holcomb: Men of Might in India Missions, IX.

III...*Adoniram Judson.*

Creegan: Great Missionaries of the Church, XV.
Hadyn: American Heroes on Mission Fields, 317-336.
Judson: Adoniram Judson, II, XIII.

IV....*Missionary Call.*

Carus-Wilson: Irene Petrie, III.
Judson: Adoniram Judson, II.
Page: Henry Martyn, His Life and Labors, II.
Thoburn: My Missionary Apprenticeship, I.
Waterbury: The Reverend John Scudder, II.

MISSIONARY AGENCIES

CHAPTER VI

MISSIONARY AGENCIES

A Multiform Work

THE missionary ideal is simple enough, and young people going abroad to engage in missionary work may easily be excused if they suppose that their task will be an easy one, so far as the actual work is concerned. Hardships may be anticipated, and isolation from home and congenial associations may appear inevitable, but the every-day duties which await them may seem as light as those of teachers in primary schools or preachers in remote country churches in the homeland. The actual situation, however, is very different. The missionary is confronted by a great variety of tasks, and as his work develops his responsibilities increase and new work in many forms seems to thrust itself upon him, until at times he begins to fear lest it overwhelm him. His converts require tender care; the children must be taught; means of grace must be provided; the people must learn to read; and reading matter of some kind must be created for them. New life creates new wants and new desires, and the new world into which the people are entering soon proves to be a world of unexpected activity, and one which challenges all his resources, physical, mental, and

spiritual. His duties are multiform and it would be impossible to classify them accurately, but a few broad divisions may serve to indicate some of the leading departments of the general work.

Evangelistic

Fundamental Activity

This is the oldest and most fundamental missionary activity and must permeate all other forms of work. When the missionary is preaching the message of love he feels that he is following most closely in the footsteps of his Master. While there is a joy and exhilaration that comes from engaging in this work, yet it is fraught with great difficulties, because it is not an easy task to preach the gospel with power.

New Style of Preaching

Some missionaries in India have adopted a new style of preaching, and have been followed so closely by converts that the new method may become permanent. In the Oriental world a public speaker or teacher does not ordinarily rise to his feet. When our Saviour delivered his great Sermon on the Mount he was seated on the grass. When he preached on the seashore he was seated in a boat, and so in the synagogue, when about to begin a discourse, he sat down. The Oriental usage has much to commend it, especially when the audience is small. For the present, however, it seems probable that the Indian preachers will adopt the European usage, and with it the declamatory style

which is foreign to the traditions and instincts of the Orient.

Indoor Services

In a warm climate indoor services are not popular unless the weather is unfavorable. Chapels, halls, and school buildings are used for these gatherings. It is always much easier to assemble an audience in the evening, with the attraction of good singing and bright lights, and the mission hall service has the advantage over the street meeting in that people are more apt to remain where they can sit on mats.

Bazaar and Mela

In the absence of churches and buildings of any kind the missionary goes as his Master did, long ago, directly to the people. The most common place is the bazaar or business street where an audience can always be found. The *melas* or religious festivals attract thousands, and to these multitudes the missionary usually goes with his native assistants. Both of these avenues of approach furnish opportunities to the Christian worker who seeks to sow seed that will bear fruitage later. As a rule the speaker must expect frequent interruptions. Questions are interjected, the crowds jostle and are noisy, objections are openly offered, and every effort is sometimes made to break up the meeting. Under these conditions it requires infinite patience, wisdom, tact, ready wit, and a strong personality to hold a crowd in check.

Village Itinerating

As ninety per cent. of the people live in villages, an important part of the work is that of traveling in bands of two or more from village to village during the dry season. It is customary to pitch a tent in a village a day or two and then pass on, or else to locate in a village for a period and make journeys to neighboring villages. In some cases, as part of this effort, systematic house to house visitation has been inaugurated. For this work experience has taught that it is much better to employ the native evangelists, as they have more easy access to the homes. Evangelistic bands from theological seminaries under the leadership of professors have been very successful in reaching thousands in their itineraries.

Stereopticon

In recent years the magic lantern has been used with extraordinary effect in preaching after dark in the open air. As a rule a sheet is hung between two trees, and the people gather in crowds to listen to the *Sahib*. The stereopticon views have the advantage of attracting the eye, thus quieting the crowd and permitting the speaker to make himself heard. The people seldom interrupt the preacher, and sometimes remain for hours listening to a connected story.

Native Pastors

The missionary's work as a preacher is at best limited, and can only be regarded as introductory to the greater work of the multitude of native preachers who will be raised up as time passes and the work advances. The training of these native

agents is of paramount importance, and it is an encouraging sign of the times that in some of the most fruitful missionary fields in India native preachers are coming to the front in increasing numbers, and that the average mental and spiritual tone of these men is steadily rising. As might be expected, a majority of these workers are men of limited culture, but they are so far in advance of the average of those to whom they minister that they are able to render important service to the growing Christian communities of the empire.

Women's Work

A new agency has been introduced into India in women's work, and in recent years a large and increasing force of efficient ladies have taken up the work of visiting the women in their homes and telling them of Christ and his salvation. This work is closely related to the evangelistic work, and is reaching thousands; but it should be understood that after all, perhaps not more than one tenth of the women are inaccessible to the preaching of men. The women of India are more conservative in character than their husbands, and are more attached to the customs and superstitions of their religion. They really govern the religious life of their households. Lady missionaries can usually obtain entrance to a home by offering inducements of teaching fancy work or of instruction in reading. Native Bible women are being used more widely and are a mighty force in disseminating Scriptural knowledge among their

sisters. "In the town of Madura alone thirty-one Bible women have access to 1,000 non-Christian homes where Bible instruction is gladly received."[1]

Telugu Mission

One of the most successful missions is that among the Telugus. (This work is unusually encouraging because they are a people strongly inclined toward Hinduism. They are located largely in the Madras Presidency and the Deccan. Dr. Day reached Nellore in 1840, one hundred and eight miles north of Madras. His method of work was preëminently evangelistic, preaching the gospel in season and out of season, on the streets and in the surrounding country. During the first twenty-five years the results were meager and the work was almost wrecked by the failure of the health of the missionaries. It was only their intense faith that prevented the abandonment of the field. A memorable date in the history of the mission is January 1, 1854, when Mr. and Mrs. Jewett with three native workers met near Ongole to pray for a missionary. The answer came ten years later in Mr. and Mrs. John E. Clough. Not long after their arrival there was an awakening which increased in magnitude for a number of years, reaching its height in 1878, when 9,606 were added, 2,222 of whom were baptized in a single day. The latest statistics report 54,649 communicants, 1,470 native workers, and 129 organized native churches connected with 29 stations. Two striking features

[1]Jones, *India's Problem: Krishna or Christ*, 257.

Nagercoil Church, Self-supporting and Self-governing

Vinton Memorial Church
Erected by Natives at Rangoon, Burma, at a cost of $30,000

in connection with this mission are the organization of a native missionary society in 1891, and the sending of one of their strongest evangelists to the Telugus who have emigrated to Natal, South Africa.

Educational

The Saviour's Commission

Our Saviour's commission to his disciples linked preaching and teaching together as twin agencies in the evangelization of the world, but the teaching enjoined upon them no doubt was intended to refer chiefly to spiritual instruction. The great truths were to be proclaimed abroad, while the details were to be expounded more privately by well-grounded and capable teachers. In the main the same procedure should be followed now, and to a greater or less extent it is followed wherever spiritual Christianity is making headway against the world.

Necessity of Instruction

In India, however, the word teaching must include more than spiritual instruction. The converts have no Bible and no religious books. Indeed, with very rare exceptions, they have no books at all. They must be taught, and the work must be taken in hand at once. But nearly all of the converts are so poor that they can do nothing whatever in the way of self-help. They cannot buy a book, no matter how cheap, and in most cases it is as much as can be hoped for if the

parents can afford to let their children attend school for an hour or two daily. It is a striking sight—sometimes amusing and sometimes touching—to see boys gathered under a tree, and making letters and figures in the sand, instead of writing them on a slate or in a copybook. Thousands of poor people, not all children by any means, are to-day struggling to acquire the barest rudiments of an education by methods so pitifully primitive that they sometimes provoke us to mirth, when they ought to move us to tears.

Modern Educational Movement

But all the educational work of the Indian missionary is by no means of this primitive character. At an early day it was perceived that modern education might be utilized so as to be made a most useful missionary agency. Dr. Carey, the great founder of the modern missionary enterprise, did not fail to realize the importance of education as a missionary agency, and at a later day Dr. Duff introduced the modern educational movement into India, which resulted in the adoption of his plan by the British Government, with the religious phase omitted. Aside from religious interests altogether the missionary enterprise has thus proved to be a source of untold blessing to the Indian empire, and as time passes it will become more and more evident to the world that in seeking to lead the people of India to a knowledge of Christ, the missionaries really made possible the intellectual enlightenment of a great empire. For

more than a century missionaries have patiently followed in the path at first marked out, and at the present day nearly every society operating in India uses education as a means of influencing the non-Christian community, or of strengthening and developing the growing host of those who have accepted the Christian faith.

Progress of Education

The government of India has taken up the stupendous task of educating the people of India, but the work is beset with difficulties of many kinds, and it will be many years before even a large proportion of the people of the country can be induced to send their children to school. From one point of view the situation is unsatisfactory and the outlook discouraging, but when the present is compared with the not very distant past, the situation appears much more hopeful. When the writer went to India in 1859, there were only 2,000 public schools in all India, and the total attendance of pupils of all ages was less than 200,000. During these years the number of schools has increased to 155,000, and the number of pupils has increased to nearly 5,000,000. These figures certainly indicate very great progress and ought to be accepted as encouraging, even though we are reminded of the fact that nineteen-twentieths of the people can neither read nor write, and that less than five per cent. of those of school age are actually in school.

Education Among Women

The most striking feature of educational work in India has been the extraordinary progress made

among the women. Fifty years ago the possibility of introducing education among the women of India had barely been mentioned, and experienced missionaries regarded the idea as wholly impracticable. Even Dr. Duff had said that "one might as well try to scale a wall fifty miles high." The chief trouble was found in the invincible notion current among men in India that women were mentally defective and could not learn, no matter how carefully they were taught. Added to this was an equally invincible belief that any attempt to teach them would endanger their morals, and in any case the effect would be perilous to the reputation and general interests of the family concerned. To-day all fears have been quieted by the more than half a million of girls and women who are enrolled in the educational institutions of the empire, a number of whom have vindicated their scholarship by receiving university honors.

Results of Secular Education

The question may be asked, why missionary societies shall continue to support schools and colleges when the government is carrying out such an aggressive educational policy? Close touch with these secular institutions has revealed the fact that where religious neutrality is maintained the students are simply drifting from their former faith to materialism and atheism. As a Brahman said not long since: "There are many Brahmans who are baptized in heart. Christian education is working mighty changes in the character and life

of the Hindu community. Young men who have been educated in the government schools come out atheists and are unreliable in character. . . . The young men whom the missionaries educate come from the schools with faith in God and satisfactory stability of character." Modern education apart from Christianity destroys but does not build up faith. Therefore it would be a shortsighted and disastrous policy to discontinue educational missions.

Why do Educational Work?

There are some persons who question the expenditure of money in maintaining educational institutions on the ground that they are not an evangelistic agency. In reply to this criticism, Dr. Jones after a tested experience in India writes: "I fearlessly maintain that more conversions take place and more accessions are made through schools than through any other agency apart from the Christian Church itself."[1] Schools and colleges are necessary to properly train a native agency upon whom must fall the greater part of the evangelization of the empire, and the native Christian community must have other educated leaders if Christianity is to become a vital force. Then, too, a higher class of students are attracted to colleges, who would never consent to listen to the gospel on the street or enter a church. Caste is also being broken down because in a number of institutions high caste students are being taught

[1] Jones, *India's Problem: Krishna or Christ*, 249.

by low caste instructors. In nearly all missionary institutions the daily Bible class is a part of the regular course, and if students are not converted while in attendance, they usually go forth from college into business or professional life with their former faith disintegrated and their ideals revolutionized by contact with Christian teaching.

The American College

The American College at Madura is a type of Christian institution that is leavening a section in southern India with the spirit of Christianity. Its departments are: College, Theological, Normal, High and Lower schools, and Industrial. It is affiliated with the Madras University and receives an annual grant from the government. The faculty numbers fifty-two and there are 1,030 in attendance from thirty-five castes. Two fifths are Hindus and about one half of these are Brahmans, while the remainder are Mohammedans and aborigines. The majority who have gone out from the college are Christians, and the remainder were permeated with the spirit of Christ. As a further result of the work of this college, 232 have entered distinctively Christian work, 600 are teachers, a large number are in the government service, others are editors, lawyers, and some have gone into agriculture and other industries. They are scattered in northern and southern India and in Burma and Ceylon, and are taking an active part in rightly shaping the destiny of the empire.

College Hall of Madura Mission

Forman Christian College, Lahore
Opening of Newton Hall, February 5, 1903

Literary

Importance of the Printing-press

If the people of India are ever to become an intelligent and educated people, provision must be made for supplying them with devotional books and text-books suited to their stage of progress and full of the inspiration which the myriads of the great Eastern world need at this momentous era of the world's progress. Dr. Carey appreciated the power of the press, and with characteristic foresight became the pioneer printer of all India. His printing-press at Serampur was the first one established in India, and although it has long since ceased to exist as the Serampore press, it is practically represented by the Baptist Mission Press of Calcutta, an institution which has had a long period of usefulness. Fifty-three publishing houses, some older and others of recent origin, have been established at important centers of population and influence, and are printing one hundred and forty-seven newspapers and magazines for the Christian people, besides thousands of leaflets, books, and other literature.

Lack of Appreciation

For some reason missionary societies on both sides of the Atlantic have failed thus far to appreciate the power of the printing-press. This is the more unfortunate so far as India is concerned, because the educated leaders of the Indian community have been quick to avail themselves of the power which it puts in their hands, and often it

happens that the streets are placarded with notices of books and pamphlets which are hostile to Christianity, while hardly a line in defense of the truth can be obtained. The speeches of Ingersoll and Bradlaugh with others of like kind have been scattered far and wide throughout the Eastern world. The propagation of theosophy was chiefly effected through the press, and the exposure and overthrow of the imposture may be credited to the same agency. Any year or any day new issues may arise —indeed new issues are sure to arise—and for these the defenders of the truth and the guides of the Church of the future should always be prepared.

Bible and Tract Societies

The Bible Society, Tract Society, and Christian Literature Society are valuable auxiliaries in the distribution of good literature among the people. These organizations have expended large sums of money in the translation, revision, and circulation of the Scriptures. They have also furnished many exceedingly useful tracts, illustrating and defending the Christian religion.

Value of Literature

The influence of the printed page is invaluable in the present propaganda both among Christians and non-Christians, and probably no phase of activity encourages larger hopes than the distribution of wholesome literature among India's people.

Influence of a Gospel

The following shows the effective power of Christian literature: "It is said that one of the vernacular versions of the Gospels accidentally fell

into the hands of a Mohammedan Moulvi, or teacher, in North India. It had been prepared and published by the Bible Society. The Mussulman read the book with eagerness, chiefly with a view to find new arguments against the divinity of our Lord and the heavenly source of our faith. But as he read, he was so impressed with the wonderful narrative and the unique beauty of the character of our Lord, that he surrendered himself to him as his Saviour and found in him peace and rest. Somewhat later he met a Hindu fakir, named Chet Ram, who was earnestly in search of the truth. The Mohammedan convert joyfully told him of his newly found Saviour and gave him his copy of the New Testament that he might find for himself the same blessing. The Holy Spirit carried the gospel message of life into his heart also, and he accepted Christ and at once began to preach him to his friends and neighbors. This work he performed faithfully; and he gathered around himself many who accepted this short creed: 'I believe in Jesus Christ the Son of Mary, and in the Holy Ghost, and in the Father to whom prayer should be made, and in the Bible through which salvation is to be received.' Chet Ram died some time ago; but there are to-day found scattered through the villages of North India thousands of his followers who subscribed to his brief creed and who always carry upon their persons a copy of the Scriptures. So far as I know, these

people have never come into contact with Christian workers, but have been led simply through a study of God's Word, under the guidance of God's Spirit, unto Christ the Saviour of the world."[1]

Medical Work

Demands for Medical Aid

Almost all missionaries, no matter in what part of the world their lot may be cast or whether they have any medical knowledge or not, will at times be almost compelled to distribute medicine among the sick, and to act the part of the Good Samaritan in various ways. Go where he may the average missionary will find human suffering and human helplessness, and he will certainly have ever-recurring appeals made to him for medical help. If he responds to these appeals, as he almost certainly will, he may sometimes be repaid with ingratitude, but it is much more probable that his kindness will win favor for him and prove of service in his missionary work. Observing this result, many missionaries naturally have become impressed with the idea of establishing medical missions, involving the sending out of medical men and women who are to use their medical skill as a means of helping multitudes of helpless people, and at the same time making Christ known to them, under circumstances which are naturally calculated to impress them favorably. This idea

[1]Jones, *India's Problem: Krishna or Christ*, 334.

has met with much favor, and medical missionaries, men and women, are now in many parts of India.

Aid to Missions

Medical missions have added much to the general reputation of the missionaries among the people, and have helped the missionary to emulate his Master in relieving a large amount of physical suffering. They have given Christianity a better standing among the people by disarming prejudices and removing hostility. They have also been the means of breaking down caste and bringing many people within direct hearing of the gospel. Through the women workers they have brought relief to the inmates of Oriental zenanas, a class for whom no proper medical help had ever been provided before the advent of the missionaries. In their good work the medical missionaries have been encouraged and in some cases assisted by the government officials, and in the more remote districts help would be materially increased if the missionary societies could be depended on to fill vacancies as they occur and to carry on the good work without interruption.

Women Physicians

In all the records of missionary history no story has been more remarkable than that which tells of the sending of medical lady missionaries to India. Previous to 1870[1] there was not a single

[1]Clara A. Swain, M.D., was sent to India by the Women's Foreign Missionary Society of the Methodist Episcopal Church in 1869, arriving in Bareilly, Jan. 20, 1870.

medical lady in all the non-Christian world, and when it was proposed to send medical women as missionaries to India, many influential parties opposed the movement, and not a few denounced it as impracticable, if not dangerous. But the tolerant and intelligent government of the day approved the experiment, and a very short trial sufficed to demonstrate the unqualified success of the experiment. The medical ladies were received without hesitation by all classes and castes, and before many years had passed, young ladies were admitted as students into the government medical colleges of the country, and have now won recognition as efficient practitioners.

Need for Medical Missions

Notwithstanding the excellent efforts made by the government to supply medical aid, Dr. Wanless writes that "there are still 566,000 villages with a population of five hundred or less and thousands of larger villages and towns without a resident educated physician. Even in the city of Calcutta, which is the best supplied with physicians of any in India, three out of every five die unattended by physicians."[1] When one remembers the adhesion of the masses to the superstition that sickness is an expression of the anger of the gods or goddesses, and realizes that between seven and eight millions die annually, it is not difficult to believe in the need of skilled physicians for the country.

[1] *The Missionary Review of the World*, May, 1905.

Typical Morning at a Medical Mission

How diversified are the attending benefits may be learned from this scene: "First of all there came the service, with the assembled patients in the front of the veranda. The patients listened to the Doctor's address which lasted about fifteen minutes. There was a poor Brahman who had come some fifteen miles, next to him was a poor low-caste man, next to him was a Hindu merchant, over there was a Parsee clerk from Bombay, and next to him a man of the agricultural caste, all drawn by the one need to hear the same gospel and to receive the treatment each required. After the service the patients came in turn to see the doctor. Their ailments were varied, though eye and skin diseases predominated. All displayed gratitude for the help given, and one poor fellow, an old man, went down on the ground before Dr. Thomas, almost worshiping him for what he had done for him. Truly it is a blessed work!"[1]

Miraj Medical Mission

The Miraj Medical Mission in the Bombay Presidency, although not the largest in India, presents features that are typical and ideal. The work includes a hospital with sixty-five beds, a detached dispensary for outdoor patients, a medical school for training Indian Christian young men, and a leper asylum. In one year, 1,313 in-patients were treated and more than 17,000 received treatment at the dispensary from between

[1] *The Missionary Herald of the Baptist Missionary Society*, March, 1906.

six and seven hundred villages in five provincial districts. During this same year 1,871 surgical operations were performed, 415 being for the removal of cataract. In connection with this hospital there is also a European ward with a cottage for sick missionaries. The medical school with a four-year curriculum, is training Indian Christians for the work of medical assistants. One of the last class is a Brahman and is now the native physician in charge of Pandita Ramabai's institution for girl-widows. The entire medical staff, foreign and native, are Christians and take turn in conducting a twenty-minute noonday service in the wards. All who come to the mission receive a Christian tract and many buy Gospels and Christian books, while to all the gospel is preached or taught. The students of the medical school have organized a Young Men's Christian Association, and are actively engaged in missionary work among their own people. This work through its deeds of mercy is winning the favor of thousands and is commending the Christian religion to all classes in a very practical way. Said a prominent Mohammedan, "It is these medical missionaries who are winning the hearts and confidence of our people. If we do not do as they do, we will soon lose our hold upon our own people. We must build hospitals and care for the sick and dying if we wish to keep our religion alive."[1]

[1] *The Assembly Herald*, April, 1905.

Industrial

Necessity for Industrial Missions

Another missionary agency is attracting attention at the present time. Converts are multiplying somewhat rapidly, and most of them are extremely poor. The country is densely populated; every avenue of labor is crowded; wages are so low as to seem almost nominal; famines have filled the orphanages with boys and girls who are approaching adult years and the missionaries are compelled to consider the question of finding employment for a constantly increasing number of people. How can they provide work for so many? What new industries can they introduce? Can they organize industrial schools and make them self-supporting? Can the missionary become a mechanic, or will it be better to send home for laymen who will give their exclusive attention to this kind of work? Will it be possible to benefit the country and help the people in a general way, while still devoting the chief attention to the Christian youths and the Christian community? These and other questions of the kind are pressing themselves upon the attention of thoughtful missionaries in many parts of the empire, and demand the attention of friends of missions in all lands.

Difficulties in the Work

Of late years many attempts have been made to meet this demand for employment, but not by any means with uniform success. Difficulties and obstacles abound, and it is not strange that many

ardent friends of the movement become discouraged. At the outset most of the converts are unaccustomed to habits of steady labor. Adults do not at first take kindly to work which is new to them. Boys become foolish and resent discipline. Imperfect work commands reduced pay. New associations are distasteful, and finally, poor human nature is weak, and average people in our world are very prone to become unreasonable and refuse to coöperate in efforts made to do them good; so oftentimes, in one way or another, many of these efforts fail.

Requirements for Success

But it should not be assumed that all such efforts must fail, or that the experiments made in the past have been sufficient in all their bearings. As a matter of fact, the question in all its broad bearings has hardly been tested at all. The failures of the past have been valuable for the lessons which they have taught, and some of the mistakes made will serve a good purpose to guide those who are to lead in coming days. One thing which is needed in such attempts is capital. Money is absolutely necessary. Time and patience also are factors in the problem. It is seldom best for a missionary to combine all offices in his own person. He cannot direct everything, and when his hands and heart are already full, he should not dream of assuming other tasks sufficient to fill the heart and hands of another man quite equal to himself. Up to date very few missionaries in India have

been assigned to the exclusive task of directing experiments in the line of industrial missions.

Some Occupations Taught

It is impossible to enumerate the various industries that are emphasized, because of the different conditions that must be met by the missionaries. As a rule the girls and women are taught cooking, spinning, weaving, laundry work, needle work, and embroidering, while the boys and men are instructed in carpentry, shoemaking, tailoring, printing, bookbinding, tile and brickmaking, agriculture, and other trades.

Basel Evangelical Mission

The Basel Evangelical Mission has probably accomplished more in this phase of activity than any other mission in the country. They have succeeded in inventing and manufacturing a superior quality of cloth and tile, that have found a ready market in India. They have also taught carpentry, tailoring, and bookbinding to good advantage, and the Mission has proved that self-support is possible when the work is conducted by efficient Christian men from Europe. Besides being able to provide a livelihood for a large number of natives at their stations, the Indians trained in their schools have entered some of the trades and have made more than a living. The missionaries are able to point with pride to a number of their converts who own comfortable houses and have a bank account.

Philanthropic Work

Famine Relief

As a result of the terrible famines which occur frequently, missionaries have found themselves in the presence of large numbers of orphans. These Christian workers would not be true to the holy instincts which inspire them, if the spectacle of these helpless and often dying children did not move them to immediate efforts for their relief and permanent care for them, as they find them in every town or village and along every public highway. To feed them when found would relieve a present want, but nothing short of permanent care can save them. The result might have been predicted by any one who knows the meaning of Christian sympathy, or understands the imperative sense of duty which such sympathy creates. The children are received as permanent wards, and in this way scores of Christian orphanages have been founded and equipped for a career of practical service in different parts of India.

Results of Work

The good work done by these institutions has proved a threefold blessing to the country. First, it has rescued and saved thousands of perishing little ones. In the second place, it has created a large number of permanent institutions for the rescue and training of orphan and helpless children of all grades. Lastly, it has led to the training of large numbers of young people who are able to occupy positions of usefulness among their countrymen. These institutions have also served

Young Men's Christian Association Building, Madras

Isabella Thoburn College, Lucknow

as models for boarding and training schools, in which thousands of the sons and daughters of the land are receiving training and instruction, while the communities in which the schools are situated receive the benefit of the light and better spirit which emanates from such an agency.

Young Men's Christian Association

Invited to Enter

At the invitation of the missionaries of the evangelical churches of Madras, the International Committee of the Young Men's Christian Association sent out Mr. David McConaughy in October, 1889, to establish the first Association among the young men of that city. The growth of this work, while phenomenal, has been substantial, and according to the latest statistics there are 110 Associations with a membership of 6,957.

Fields of Activity

Its field of activity is among Europeans and Indians. It owns sixteen buildings valued at $400,000, and its secretaries are at work among the students, railroad men, civilians and British officials, and in the army. It is providing healthful social surroundings, clean athletic exercises, and is ministering to the spiritual needs of India's young men through religious meetings and Bible study classes

Work Among Students

Perhaps the most strategic work is among the students in the great educational centers where agnosticism and vice are rife. Here the Association, because of its interdenominational character

and its vast experience among the students in many lands, is doing a unique work. Calcutta University is the largest student center, having more men registered than Harvard, Yale, Princeton, and Toronto. In addition to the 12,000 young men in the colleges, there are 30,000 pupils in the high schools of Calcutta. In these and other student centers, the Association conducts hostels or boarding clubs, and maintains Bible classes, lectures, and indoor and outdoor religious meetings. In the Association hostels, Hindus of various castes and Mohammedans eat at the same table. The value of this work is better expressed by the words of a Brahman who said to one of the secretaries: "I would much rather have him (his son) live at the Association and lose his caste but keep his character, than to have him live with holy relatives, adhere to the forms of caste, and lose his character."

High Recognition

Prominent government officials, among them Sir Donald Fraser, Governor of Bombay, are serving as presidents of local Associations. In recognition of the educational work of the Calcutta College and Boys' branches, the Government of Bengal has voted $600 annually, and for the work among the railroad men of Jamalpur the East India Railway has provided the building and secretarial residence for the Association. Wherever the Association has entered it has won the hearty approval of those in authority.

Testimony of Missionaries

The Decennial Missionary Conference in Madras in 1902, the most representative gathering of Protestant missionaries ever held in India, expressed its appreciation of the work of the Young Men's Christian Association in the following resolution: "The Conference hereby records its hearty and thorough appreciation of the work of the Young Men's Christian Association in India, Burma, and Ceylon. The Conference commends its general principles and methods, and affectionately accords to those engaged in its work its prayers and fellowship, and emphasizes the strong claim which the Young Men's Christian Association work in India has already established upon the prayers, the sympathy, and support of the home churches."

Young People's Work

Importance of Work Among Young

It is only in recent years that the activities of young people have become a vital force both in the homeland and foreign field. To-day, as never before, the church has set its heart upon gripping the young people. The hope of the church in India and elsewhere is in its youth, and the organizations that can best win the young men and young women of the empire for the Master and direct them in Christian service, will be rendering the greatest service for the kingdom. It is becoming more evident that the labor lavished

upon this generation of young people in India will bear the most fruitage. The young are more receptive, more responsive and plastic, and cling less tenaciously to their ancestral faith than those of more mature years. Some of the organizations that are rendering valuable help in the work of evangelization are the Young People's Society of Christian Endeavor, the Baptist Young People's Union, the Epworth League, the Sunday-school, and the Young Women's Christian Association.

Ideal Plan

In some missions the evangelistic agency has been overshadowed by some other department of activity. While the importance of the other agencies must not be minimized, the neglect of presenting the gospel would be disastrous to the whole missionary enterprise. Among the people every effort must be made to heal their physical ills, to care for them in distress, to teach them the means of obtaining an honest living, to raise up an intelligent and efficient leadership, yet it must be borne in mind that the dominating purpose of missions is to make Christ preëminent in the lives of the millions of India. If any department may be magnified it is the evangelistic, but unquestionably the wiser plan is to have all these vital agencies permeated with the spirit of winning the allegiance of the people to the Master.

QUESTIONS FOR CHAPTER VI

AIM: TO REALIZE THE NEED AND VALUE OF THE VARIOUS FORMS OF WORK

I...*The Scope of Foreign Missions.*

1.* What in general does the work of foreign missions include and what does it not include?
2.* What is its ultimate object?
3. Should such work as Dr. Torrey's in Australia be supported by foreign mission funds? Why not?
4. Under what circumstances ought foreign mission boards to consider their work in a certain country to be completed?

II...*Evangelistic Work.*

5.* What are the special contributions that evangelistic work makes toward realizing the ultimate object of foreign missions? What are its limitations?
6.* What preparation should you consider necessary in order to become a successful evangelist in India?
7. Tell how you think you should begin to address a street crowd?
8.* State what policy you should adopt in regard to native helpers, and give reasons?
9. If you had a sister in an Indian zenana what would be your attitude toward women's work?
10. Give several reasons why work by and for women is especially needed in India.

III...*Educational Work.*

11.* Why is educational work necessary if the ultimate object of foreign missions is to be attained?

12. What is the least education that should be imparted to an illiterate native convert?
13. Should more than this be done for the children of such a convert?
14. How much education ought a native pastor to have, and why?
15. What arguments can you give for educating the Christian community?
16.* To what extent should our education be modified to meet the needs of Indian society?
17.* Would missionary colleges be justified in receiving non-Christians if it could be shown that none of them were converted during their course? Defend your views.
18. Are our boards warranted in maintaining colleges in India?

IV...*Literary Work.*

19. Try to estimate how different your life would be if you had never read any Christian literature.
20. Which of the two has the greater privileges apart from literature, the American or the Indian convert?
21. Mention some advantages peculiar to the printed page.
22. Can you imagine a strong church built up without it?
23.* Mention some kinds of Christian literature that you think would be especially useful.

V...*Medical Work.*

24.* Give five arguments for medical missions.
25. Present as strikingly as you can the relative need for more physicians in America and in India.

26.* State in detail methods by which medical missions can be made most effective as an evengelistic agency.

VI...*Industrial Work.*

27. What seem to you to be the principal arguments against industrial missions?
28 What are the principal reasons in its favor?
29. How will it contribute to the ultimate object of foreign missions?

VII...*Other Forms.*

30. Try to imagine the feelings with which you as a missionary should discover in a famine-visited village twenty starving orphans?
31. How, under such circumstances, should you feel toward the Christian wealth in America?
32. Give several reasons for the value of young people's work in India.
33. Try to picture the temptations and the moral resources of the average Oriental student.
34. What is the special value of Young Men's Christian Association work to the Church?
35. If you were a thoughtful Hindu which of these forms of missionary work would most attract you toward Christianity?
36.* What would you consider to be the best use of these various methods of work, if you had ten missionaries in a parish of a million people?

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III...*Medical.*
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PROBLEMS

CHAPTER VII

PROBLEMS

Revolutionary Effect of Christianity

It is a very great mistake to suppose, as many intelligent persons seem to do, that the modern missionary, having to work among simple and ignorant people, is seldom called upon to deal with difficult problems. Throughout his career he finds himself face to face with many very strange and difficult questions, and these are often of such a character that nothing in his own experience or that of other workers of other lands can suggest any help to him in his perplexity. Missionaries in ancient lands like India and China can appreciate this statement in full measure. The traditions of the people have the force of ancient laws, and the laws have all the sanctity of religious obligations. To introduce a simple Christian principle often seems like an attempt to overthrow the government, or to plunge the people into the unknown dangers of a great revolution. The simplest possible proclamation of the gospel of Jesus Christ to a people like the Chinese or Indians is in reality revolutionary, but fortunately its full import is not often understood clearly; in fact is not always clearly perceived even by the missionary himself.

Problem of Caste

Take for instance the problem of caste. In the mind of the orthodox Hindu it means that at least sixty millions of the people of India shall never learn to read, shall never enjoy the rights of citizenship, shall never enter respectable society, shall never have the right of selecting a trade by their own free choice, and shall never fail to recognize the superior social privileges of those who have a traditional claim to a higher rank. What attitude shall the missionary assume toward this question? Shall he violently denounce its injustice? Shall he exhort the timid and depressed low caste man to resist his oppressors and contend for his rights? Or shall he preach a gospel of patience, a gospel of hope, and meanwhile introduce the elements of a better life among the people?

Attitude of Missionary Toward Caste

Some of the early missionaries tried the experiment of tolerating caste in the hope that it would gradually be given up, but in this hope they were sadly disappointed. Its rules and its spirit have been so woven into the very fabric of Hindu society that no possible word of command can separate the two. The system will disappear in time from the church, as the somewhat similar system of Judaism disappeared, but for the present, the Christian missionary and the Christian Church in India are concerned to know how to deal with it. The question demands very wise and very cautious treatment, and in dealing with it care should be taken not to demand or to try to enforce too many

or too rigid changes, but on the other hand everything in which it oppresses the poor and lowly, everything which infringes upon civil and social right, everything which denies that personal freedom which is the common heritage of all men, should be resisted and treated as an element of hostility to our common Christianity. When personal liberty of thought and action is assured, a wise missionary will not insist on social changes which do violence to those personal preferences which are peculiar to all men. In other words, personal preferences must be free, and converts to Christianity must be taught that they have no right to force their society upon persons who do not desire it.

Failure of an Experiment

Some excellent missionaries, in earlier years, became so anxious to wipe out every trace of caste feeling, that they invited cultured and refined men to meet recent converts who had been common scavengers at an evening dinner. The guests accepted the invitation, but the dinner was a dismal failure. It was simply a social blunder and would have been so regarded in any part of the world.

Depressed Must be Elevated

The system of caste is a crushing incubus to the people of India, and stands directly in the way of a missionary who wishes to see a great Christian empire raised up in southern Asia. But in this noble purpose it will be neither wise nor well to attempt too much, or to be in too great haste,

or to confuse the issues which are at stake. The Sudra cannot be forced upward nor the Brahman crushed down into a position of social humiliation, but both can meet upon a common plane of personal right and religious privilege. The caste problem can be most easily solved by bringing elevating influences to bear upon the low caste people, rather than by wearisome and fruitless efforts to induce the high caste people to abandon the special privileges and social distinction which they have inherited from their ancestors through a long series of centuries. In other words, the real problem involved in the caste question in India is not that of annulling the false claims of the higher castes, but rather that of creating a healthy and sane feeling of self-respect in the minds of the millions who are of low caste origin. This can be only safely and successfully done by the genuine conversion of the people to Christianity. Enough has been accomplished already to make this clear. The depressed and despised poor of yesterday are the intelligent leaders of awakening thousands to-day, and some of the Brahman leaders are clearly perceiving and confessing that the leaders of their community must either move forward or else fail in the race of progress.

Problem of Depressed Classes

No one need feel surprised when told that some people in India who have seen more or less of the daily life of these depressed classes are inclined to doubt the possibility of elevating them either

morally or socially after they become Christians. The simple statement that many of them have received the appellation of carrion-eaters will suffice to destroy all hope of their social renovation in the minds of multitudes, even of intelligent people. But we are always prone to forget the social rock from which we ourselves have been hewn. Three centuries ago many of the ancestors of the most cultured of the Anglo-Saxon race were addicted to the practice of feasting upon puddings made of blood drawn from living cows. We forget, too, that three centuries ago there were sections of Great Britain in which the half savage farmers knew no better method of plowing than that of tying the tails of their oxen to the plows. The use of harness was unknown. The descendants of these rude and utterly ignorant people conveniently forget many pages in the history of their ancestors which it would do them good to study.

Problem of Depressed Classes Solved

So far as the possibility of elevating these Indian people of low caste is concerned, I venture to affirm that the problem is already been solved. I have seen before my own eyes a second generation of Christians drawn from this class grow up to a new and nobler life than their ancestors ever knew. More than that, I have seen them overcome the prejudices of their high caste neighbors to an astonishing extent, and not only win, but command their respect without effort. In regions where two or three generations ago it would have

been considered an outrage for a man belonging to any of these depressed classes to presume to learn to read or to seek an education in any form whatever, I have seen the Christian convert not only acquiring knowledge but imparting it without exciting either indignation or surprise. Two years ago, when visiting a high school in northern India, my attention was called to a young man who was pronounced the most successful teacher in the institution. The principal of the school said to me that he passed more boys at the annual examination than any other teacher, and when I was in his room I noticed that not only Brahmans and other high caste Hindus were present, but also Mohammedans of the better class. This successful teacher was the son of a sweeper and his low origin was perfectly well known, and yet I saw him in the very act of preparing Brahman boys for admission to the university. This one illustration would suffice to show what is possible in the way of revolutionizing the position of these lowly people, but it is only one among many.

Polygamy

Polygamy is another great obstacle to missionary progress in India, and one of the immediate problems which must be confronted is that of deciding how to settle the affairs of a polygamous household when the head of the family becomes a Christian. To a reader in a Christian land the question may seem simple enough, but to those

Brahman Sweeper

Extremes of the Caste System

Garo Polygamous Family, Assam

responsible for the settlement the question seems anything but simple.

Polygamy in Africa

In Africa a definite policy has been adopted, but African polygamy is very different from that of India. In Africa the husband buys his wife as he would purchase a horse or cow, and although she bears the relation of a wife to a husband, he can sever that relation without notice within the space of five minutes whenever he chooses. The wife is his slave, and of course the children are his property also. The husband can sell both wife and children and replace the discarded wife by purchasing another, all in the space of twenty-four hours. But the important part is that the discarded wife has been sold to another, or else is free to marry whom she pleases, and her children go with her. Of course a missionary who faces a condition of this kind not only can, but in every case must, insist on a Christian marriage, which, besides ennobling and sanctifying the union of the two, also protects the wife from legal sale, and secures rights and privileges to the children.

Polygamy in India

In India there is no such condition as this. Each wife has been legally married to the common husband, and the children are recognized as belonging to a common father and enjoying such rights as the religious and civil laws will enable them to claim. It is very true that many worthless husbands treat their wives with great cruelty and injustice, but the legal position of the woman

will be respected in a court of law, if proper application is made. It thus appears that the question of polygamy in India is somewhat complicated; and the difficulty is increased by the fact that different usages, and to some extent different laws, apply to members of different castes or different religions; and perhaps no question which arises in the whole mission field would perplex a new missionary more seriously than a legal issue connected with an attempt to readjust the affairs of a polygamous household.

Illustration of Polygamy

Very few missionaries have dealt successfully with the question as yet. A single case may be mentioned as an illustration. A Hindu with three wives applied to a missionary for baptism, together with ten of his neighbors who were monogamists. The missionary called attention to the Christian law of monogamy and was told immediately that the polygamist would separate from his plural wives, but when the time for action came it was found that he had no thought of a separation which would be equivalent to the Christian idea of divorce. He would not allow his wives to remarry, nor would he allow them to leave the village in which he himself resided. He had no thought of surrendering his authority over them, and it was evident that when they were separated from him his jealousy would keep both himself and his wives in constant trouble. The end of the affair was that the man was not baptized and that

his ten neighbors drew back also. The missionary, after long experience and wide observation, has publicly expressed his conviction that in ninety-nine cases out of a hundred attempts to break up a polygamous household in India will result very much as in the above instance. In other words, a very general conviction is felt, by men of experience, that polygamous households cannot be separated permanently and successfully.

Problem Unsolved

It seems as if the only practical question to be considered by the missionaries of the present generation, at least, is that of deciding whether a polygamous family can be admitted on any possible conditions to the Christian Church. Of the wives it may be said that they have no choice. Practically nine tenths of them could not leave their husbands even if they so desired. The husband, on the other hand, would honestly feel, however it might seem to us, that he could not break up his family.

Probation

How long shall persons be kept on trial before being admitted into the Church? If there is a need of testing the sincerity of prospective members in the homeland before they are accepted by the Church, how much greater the necessity of proving those who are ignorant of the Christian requirements and who are saturated with heathen practices. A man may be swayed by the gospel at a festival far from home and become an honest inquirer. If baptism is deferred he may never

have an opportunity of receiving the rite at all. Some missionaries hold that it is right to stimulate this desire by baptism and trust the divine power to produce fruitage, while others look upon this haste as destructive to the best interests of Christianity.

Private Baptism

In a country where people are so prejudiced toward other faiths, as they are in India, a baptismal confession usually precipitates great hardship. To renounce one's faith means the breaking of family ties and causes cruel persecution. Being reviled is mild compared with the danger of being drugged into idiocy or poisoned. The relatives, especially the mother, are relentless in their torment. Under these circumstances is it strange that there are requests for private baptism, especially from young women and students? There are some who advocate secret baptism, believing that he who looketh upon the heart will deal generously with such, but others hold rigidly to the necessity of public confession.

Embarrassments of Success

One of the most difficult problems that arises is that of the "mass movements" in various sections of India. The designation of "rice Christians" is familiar to all readers of missionary literature. In the past, certain castes or classes have almost in a body sought entrance to the Church, and at the present time there are similar movements. The question arises whether these people are sincere, or whether they have come for the

"loaves and fishes." Famine, poverty, sickness, misfortune, litigation, lack of employment, desire for better marriage alliances, and the depressing caste rules are among the causes that influence the people. Can the missionaries discern the hearts of the applicants? Another danger, although the people may be sincere in their purpose, is the possibility of dragging into the Church caste and other heathen customs, because of their ignorance of the meaning of Christianity. There are some who favor receiving large bodies because it protects them from persecution, but others refuse to accept them before they are properly instructed in the new faith. Both conditions are a challenge to the home Church speedily to increase its forces in order that all who desire may be instructed in the principles of Christianity.

Need of Employment

Eliminating all unworthy converts does not end the missionary's difficulties when working among the poor. Christian baptism deprives many of employment and home. If a man is in business he will be boycotted by Hindus and Mohammedans. In many cases it is not mere prejudice, but laws of caste would be violated by trading with a Christian. The awful poverty and exclusion of the converts makes it impossible for them to help themselves, hence it becomes the duty of the missionaries to provide in some way for such converts. It is a frightful thing when Christian converts are stranded with no means of livelihood. As a solu-

tion of this grim problem, it is hoped that the organization of Christian communities or settlements, industrial education, and the growth of manufacturing will bring relief.

Self-support of Pastors

So far as India is concerned, the mass of the converts are miserably poor. The average monthly income of nineteen twentieths of the Christians in India probably does not exceed two dollars and a half. The people are so wretchedly poor that it seems cruel to look to them for any support of their pastors. But it is practically the life principle in Christianity that every individual believer should bear a part of the responsibility of supporting the Master's work. The very poorest can do something, as is evidenced by the number of churches that are self-supporting among the American Baptists. The converts in India are a very feeble people, but in the early future they will be a very numerous people. We can never expect them to give an average of a cent a day, but they can do a little. They could probably give a cent a month, and at this rate three hundred native Christians could support their own pastor.

Self-support Possible

It will thus be seen that if converts in a country like India are initiated into the proper plan at the outset, and if their own pastors live among them, and are not raised too high above the average people to whom they minister, the institutions of a living Christian Church can be permanently planted on Indian soil and extended throughout

the empire. Of course many difficulties will attend the work at the outset, but as time passes a law of Christian life which is too generally overlooked will begin to assert itself. As certainly as flowers bloom and trees and plants grow in the warm sun of early spring, so certainly will Christian institutions and Christian people begin to develop in normal measure in India, or in any land where the gospel has free course and Christ is glorified. In the realm of spiritual dynamics much has been affirmed and much illustrated by events, but the Christian world has yet very much to learn concerning the power which is inherent in a body of humble believers who obey their Saviour, and are animated by the indwelling Spirit of God.

Self-Government

The problem of church organization must also be noticed. No matter what the polity favored by the missionaries may be, how can converts whose ancestors for three thousand years or more have been illiterate and ignorant of the meaning of organization assume the responsibility of constructing the framework of a church organization? What safeguards can be devised for securing the safety and integrity of the Indian Church of the future? Is it wise to encourage present-day converts to discuss or even think of future independence, or any measure of autonomy? Should not the analogy of the present administration of civil affairs by a foreign power be followed by those

entrusted with the responsibility of the future Church of India?

Organization Law of Life

In reply to these and other questions connected with the organization of the Church, or of separate churches, it first of all may be well to state that organization is a law of life, and this holds true in the spiritual realm as well as in the natural world. A living Church will in every case develop lines of organization. The men of to-day are learning lessons which will be inherited by children and grandchildren, but the ultimate result will undoubtedly be that the Christian churches of India will administer their own ecclesiastical affairs. It can hardly be otherwise, and it certainly is not desirable that it should be otherwise. So far as the converts of the present generation are concerned, they have seldom, if indeed ever, manifested a disposition to abuse their privileges. There are many foreign missionaries in the land who have committed their rights, and even their ministerial character unreservedly into the hands of their India brethren, and in no instance has fraternal love and confidence been abused.

Counter Movements

The *Arya Samaj*, one of the reforming bodies of Hinduism, has accepted the burden of purging its religion from superstition and leading its people back to one God. It is also bent upon exterminating Christianity. Mohammedanism is engaged in an organized propaganda to hinder missions by sending preachers to attack Christianity and win

back any who have renounced its faith. Hinduism has ceased being simply defensive and is now viciously assaulting the belief in the resurrection of Christ and other fundamental teachings. The deplorable efforts of individuals from the West, like Mrs. Besant, Madame Blavatsky, and Miss Noble, are having an unwholesome influence on the minds of the people. Through their exertions in some of our Western cities the "yellow-robed Hindu monk" is parading Christianized-Hinduism before "select" audiences. Following the example of the missionaries both Mohammedanism and Hinduism are employing the agencies of preaching, the press, and education among their people. Modern Hinduism has even resorted to holding a weekly devotional meeting and has organized a Young Men's Hindu Association in imitation of the Young Men's Christian Association. In addition they are also discovering in their literature teachings that are similar to those of Christianity, and by this method are seeking to satisfy many hungry hearts. While these movements are not widespread, they are fraught with danger, because they are either led or espoused by able natives who have a potent influence over the people.

Missionary Policy

Missionary leaders in India and missionary secretaries are not perfectly agreed in the views which they take of the present situation or of the immediate duty of the Churches of the homeland. Some

favor a policy of expansion, while others would concentrate their efforts upon chosen portions of the vast field before them. Some would seek out the influential classes, while others would go directly to the masses. Some would advise thorough work even though the fruit might be limited, while others would cast the gospel net into the great sea of humanity although assured that it would bring to them a great mass of human beings of "every kind." Who are right? What is the best policy and the best method? Should the missionaries and the Churches which sustain them, take broad views and expect great results, or should they move cautiously and avoid the snare of a zeal which is mixed with unconscious ambition to lead great movements and achieve great victories?

Financial Problem

Some thoughtful friends of missions regard the present financial basis of the enterprise as unsatisfactory, and predict early embarrassment and ultimate failure unless a radical change is effected. In recent years missionaries have often been quoted as saying that their success has become their greatest embarrassment. Converts multiply more rapidly than the missionary income increases, and hence the work must soon either stop or be carried on under conditions which will lead to results perhaps worse than positive failure. In other words, the financial problem is regarded as the most serious of all pending questions. It

seems, in fact, to illustrate the Saviour's parable of the man who attempted to build a tower without at first having made a correct estimate of the probable cost.

Count the C

It may be true, and indeed it does seem to be so, that the Churches have not as yet counted the cost of the great missionary tower which they are trying to build, but it is not too late yet for them to correct their mistake. The cost will be very great indeed, but never so great as to compare for a moment with the expense involved in a great war of conquest by the children of this world. When the object to be attained and the difficulties of the work are considered, the missionary enterprise is a marvel of simplicity and cheapness, but this does not change the fact that success upon even a moderate scale must soon involve an expenditure to be reckoned in terms of eight figures instead of seven. If a full solution of this problem cannot be produced at once, a good deal of light can certainly be thrown upon it by taking two striking facts into consideration.

Alphabet of Proportionate Giving

In the first place, the Churches have not yet learned even so much as the alphabet of proportionate giving, nor have they mastered a single lesson in the art of systematic collecting. The traditional plan of issuing appeals and trusting to the spontaneous inclination of the givers, is still the favorite plan of most missionary societies. A very little investigation never fails to show that mil-

lions never give anything at all, while millions more give small sums in a perfunctory way. The actual resources of the evangelical Churches of North America are so very great, that when placed in comparison with the actual revenues of the several missionary societies, they seem almost fabulous.

Possibilities of Giving

According to the latest statistics there are twenty-two million Protestant church members in the United States and Canada. These millions are all avowedly disciples of Jesus Christ, and as such are taught to pray daily for the coming of his kingdom in this world. If each and all of these millions were to give the sum of one cent daily for the spiritual conquest of the non-Christian world, the result would be an annual missionary revenue of over $80,000,000. An annual revenue of such a sum would not only meet all the demands of all the mission fields of the world, but would enable the missionary leaders at home and abroad to extend their fields and increase their agencies tenfold. The real problem pertains, then, not to the mission fields, but to the home Churches. The Churches of America are abundantly able not only to meet all the wants of our foreign missions for the immediate future, but to provide for an extension of the work far beyond the dreams of anyone in the mission field. Indeed, the above estimate hardly touches the question of the real ability and the resources of the Christians

of America. If their hearts were really enlisted in this work, if they really understood that they were obeying a summons from Christ himself, if they were fully awake to the perception of their immediate duty as individuals, and if all began to give according to their actual ability, the $80,000,000 would be doubled, trebled, and even quadrupled without an effort. The real need is a revival of missionary interest. A missionary gospel must be preached, and those who bear the Christian name, both old and young, be made aware that they are neglecting a responsibility which in the most solemn sense has been laid upon them by the Master himself.

QUESTIONS FOR CHAPTER VII

AIM: TO REALIZE THE DIFFICULTIES THAT MUST BE OVERCOME IN THE CHRISTIAN CONQUEST OF INDIA

I...*Difficulties Compared with Other Countries.*

1. Compare the difficulties in missionary work with those in Africa.
2. How do the difficulties compare with those in Japan? In the homeland?
3.* In which country would you prefer to work for Christ?

II...*Problem of Caste.*

4. What do you consider the greatest difficulty in Indian mission work?
5.* How would you show an Indian that the caste system is injuring him?

6. Do you think that the idea of brotherhood would appeal to an Indian? Why?
7.* Which are the most efficient missionary agencies for elevating the depressed classes? Why?

III...*Problem of Polygamy.*

8. Why is polygamy wrong?
9.* What effect has it on home life?
10. How would you show a polygamist the evils of the system?
11.* Is there any possibility of receiving polygamous persons into Church membership? Why not?

IV...*Church Relationship.*

12. What requirements would you make of an Indian before baptizing him?
13. Why would you not baptize an Indian privately?
14.* Do you believe that the Indian Church can support its native ministry? Why?
15. What degree of self-government would you allow the Indian Church?

V...*Christian Stewardship.*

16. What is the Old Testament basis for tithing?
17.* Do you believe that the poor as well as the wealthy should give a tenth? Why?
18.* Should missionaries be expected to make greater sacrifices than we in the homeland?
19. Do you believe that the home Church is able to support sufficient reinforcements to evangelize the non-Christian world? Why?
20.* How can you assist in overcoming these difficulties in the Christian Conquest of India?

REFERENCES FOR ADVANCED STUDY.—CHAPTER VII

I...*Caste.*

Carmichael: Things As They Are, 81-97.
Curtis: Modern India, XXIV.
Denning: Mosaics from India, XV, XVI.
Hunter: Brief History of the Indian Peoples, 96-98.
Jones: India's Problem: Krishna or Christ, 270-274.

II...*Self-Support.*

Beach: India and Christian Opportunity, 229-233.
Jones: India's Problem: Krishna or Christ, 274-277, 282-286.
Stewart: Life and Work in India, 328-331.
Stover: India a Problem, 184, 191, 199, 250.

III...*Christian Stewardship.*

Bosworth: "The New Testament Conception of the Disciple and his Money."
Schauffler: "Money: Its Nature and Power."
Strong: "Money and the Kingdom."
For other pamphlets on Christian stewardship write to the secretary of your denominational missionary board.

RESULTS

CHAPTER VIII

RESULTS

The Test of Results

The final test of the value of modern missions is that of results. Are they successful? Do missionaries accomplish the task which they have undertaken? In the face of mighty opposing forces missions have won amazing triumphs. Property has been acquired, languages mastered, translations made, literature published and circulated, converts added, intelligence advanced, lives transformed, native workers enlisted, women emancipated, reforms inaugurated, heathenism stirred to its very foundations, and a considerable constituency leavened with the spirit of Christianity.

Property

After a century of work the Church can boast of possessing thousands of acres of land and a large number of substantial buildings that have been erected to the cause of Christ. These represent an investment of ten million dollars contributed by Christians of the West, and by the natives. There are churches and chapels, colleges, schools, and dormitories, hospitals and printing houses, residences for missionaries and native helpers, Christian Association and other buildings. These structures are a gigantic asset in the missionary enterprise of the empire.

Literature

In a land where prejudices are so strong one of the most effective messengers is the printed page. Over forty presses are producing more than four million copies of leaflets, books, and periodicals for evangelistic and educational work annually. The Bible has been translated into nearly seventy of the most important languages and dialects. Besides this there is an abundance of uplifting Christian literature available to the people, that will continue to do its leavening work quietly, regardless of the change of workers and missionary policy.

Progress of First Half Century

Only a part of the good work done can be tabulated in statistical columns, and these never can tell a complete story. During the first half of the last century, before the era of railways and cheap post routes, the missionaries of India were isolated from one another, and it was not until the year 1851 that the first attempts were made to collect the statistics of all the Protestant missions in the empire. At the close of 1851 the total number of Christians in India under the care of Protestant missionaries was 91,092, but of these only 14,661 were communicants. The number of foreign missionaries reported was 339, and the number of native pastors was only twenty-one. At the present day these figures seem disappointing, but it should be remembered that a large proportion of these missionaries were young men, not yet familiar with Indian languages, and it should also be

explained that for many years most missionaries were unwisely too cautious in admitting natives to the ranks of authorized preachers.

Agencies at and after a Century

During the second half of the last century steady progress was made, and at the meeting of the Decennial Missionary Conference in Madras, at the close of 1902, the following statistics[1] were reported:

Ordained Protestant Male Missionaries	1,049
Ordained Native Preachers	905
Unordained Native Preachers	6,653
Native Teachers	9,050
College and Upper School Students	52,597
Lower School Pupils	162,645

Women's Agencies

These figures were sufficiently encouraging, but less so than those showing the rise and extraordinary progress of missionary work among women. This was practically a new work, and the prejudices of the people, not to mention the misgivings of some missionaries, should be taken into account when regarding the extraordinary progress made as indicated in these statistics:

Foreign and Eurasian Agents	1,302
Native Agents	5,965
Medical Agents, Foreign and Eurasian	193
Native Medical Agents	157

[1]Latest statistics in Appendix E.

Agents, Communicants, and Adherents

The total number of Christian agents of all kinds was reported as 25,799, while the total number of communicants was 343,906, and the total number of native Protestant Christians of all ages lacked only 21,064 of being a round million. Later reports from various parts of the empire indicate that the present Protestant Christian community numbers much more than a million souls and is steadily increasing.

Comparison with other Religions

The official census of 1901 reports a Christian population of 2,923,241 of all branches.[1] This is an increase of 640,000 during the previous decade, a growth four times as rapid as that of the whole population. By comparing the data for the various religions of the empire, and including only the increase of the native Protestant Christians, the progress is still more satisfying. The figures for the ten years preceding 1901 are as follow:[1]

Protestant native Christians about	50.87	per	cent.	inc.
Buddhists	32.88	"	"	"
Non-Protestant native Christians	21.44	"	"	"
Sikhs	15.07	"	"	"
Mohammedans	8.96	"	"	"
Jews	6.01	"	"	"
Parsees	4.76	"	"	"
Hindus	.28	"	"	dec.
Jains	5.82	"	"	"
Animists, etc.	6.15	"	"	"
Increase of total population	2.45	"	"	

[1]Includes Roman Catholics.

[1]Quoted by Beach, *India and Christian Opportunity*, 251.

Christians Occupy Fifth Place in Numbers

Moreover, in the census the adherents of nine different religions are tabulated, and among these the Christians occupy the fifth place in number. And yet many writers and tourists persist in reporting to the outer world that missionary work in India has been a failure.

Change in Converts

No doubt the reader will wish to know about the details of the work. Someone, for instance, will wish to ask about the converts. In what way are they changed when they become Christians? Do they adopt European habits? Do they give up Oriental notions and prejudices? How do they conduct public worship?

Living and Worship

As a rule, converts make some change in their dress, food, and style of living. Like the disciples of Jesus, they have to be taught how to pray. In most cases they prefer to sing native tunes, and if left to themselves, they incline to adopt Oriental methods of worship. In village chapels there is often an absence of furniture, except a small stand and a single chair. The people sit on mats, often of very cheap material. A village chapel may not cost more than twenty-five dollars, and its furniture two or three dollars more. But the children and most of the young people can read, and the service is intelligent and devout. Morally the people are not perfect, but relatively, if allowance is made for difference of advantages, they will compare favorably with an average Western congregation.

Increased Intelligence

As a community the Indian Protestant Christians have gained steadily in intelligence, so that now they supply more than twenty-one times their quota of the students and pupils in the schools, and command the respect of their non-Christian neighbors to an extent wholly unknown in past years. This is especially noticeable in the case of converts from the lowest social classes, some of whom are now treated with much respect. It begins to be evident that in coming years the power of the caste system will be broken much sooner, and more effectively, than has generally been supposed. In many lines of service the best equipped men will win the best positions, and in India official position carries social respect with it.

Recognized Christian Community

Among the striking results of missionary labor in India a conspicuous place should be assigned to the fact that there is now a recognized Christian community in the empire, and that, altogether apart from the government, it is a recognized power in the land. Fifty years ago Indian Christians were almost unknown in all the region north of Calcutta and Bombay, while in southern India the term Christian was understood to apply chiefly to the communities raised up during the era of the early Portuguese and Dutch rulers. But to-day the term Christian, as applied to natives of India, has a very different meaning. It is a more definite and positive term. It partakes of the character of the Protestant missionary body

of the empire. It carries with it the idea of definite belief and positive moral character. Christians of this class are found far and near. They preach and worship in all the leading languages of the empire. They publish several weekly papers in English—papers owned and edited by Indian Christians—and issue many publications in the various vernaculars. One of their number has been a member of the Viceroy's Legislative Council, and another a member of the Legislative Council of Bengal. The names of Christian students appear in the lists of applicants for university degrees so constantly that their presence no longer occasions any remark.

Prominent Women Converts

Pandita Ramabai's noble work for the uplifting of her sisters is already well known. A Brahman widow, she lost her father very early in life, and consecrated herself to the redemption of Hindu women. Her deeds of faith and philanthropy are expressed in more than two thousand unfortunate ones whom she is protecting, training, and giving a vision of Christ. The father of the illustrious Sorabji sisters was a converted Parsee; one of his daughters, the widow of an Englishman, has exceptional ability as a singer. One was a representative at the World's Parliament of Religions in Chicago. The third and most distinguished is Cornelia Sorabji, a brilliant barrister and writer in India. Her graduation thesis at Oxford, on Roman Law, was one of the best papers ever pro-

duced at that institution. Mrs. Sathianthan, a talented writer, established the first English monthly magazine for the women of India. After an address by Miss Singh at the Ecumenical Missionary Conference in New York, in 1900, ex-President Harrison said that if he had contributed a million dollars to missions, and had seen only one such convert, he would consider it a profitable investment. These and a host of other women are achieving results for the kingdom among their sisters, and it is not extravagant to state that they are a mighty force for righteousness in the land.

Notable Native Leaders

"Beginning with those early confessors, Krishna Pal and Ko Thah-byu, one passes down through the century noticing the names of such high caste converts as Krishna Mohun Banerjea, D. L., distinguished as a Hindu editor and, after his conversion, as a professor in Bishop's College, as a clergyman of the Church of England, and above all as the native father of Bengali literature; of Ram Chandra Bose, M. A., whose career as an educator would have placed him in the highest official position, had he not chosen to become an evangelist under the American Methodists, until the demands made upon him as a lecturer in India and at Chicago University, where he gained his M. A., brought him before a larger audience; of Professor Ram Chandra whose work on the problems of Maxima and Minima made his name famous in the univer-

sities of Europe, as did later writings on Differential and Integral Calculus, and who became head of the Department of Instruction in one of the native states; of Rev. Imad-ud-din, D. D., the most distinguished accession from Indian Mohammedanism, whose conversion is of thrilling interest, and whose twenty-four Christian books are a most valued addition to Indian literature; and of Rev. Narayan Sheshadri, a Brahman convert of Dr. John Wilson, who gained so enviable a reputation during his visit in America, whence he carried home from McGill University of Montreal, the degree of D. D. Nor do these men belong only to the past. At King Edward's coronation in London, as emperor of India, twenty representatives of the native Indian Church were present, six of them being ruling princes."[1]

Foreign Expansion

The record of service rendered by the Christian missionaries of India is one which will be better appreciated a century hence than it is at the present day. The first generation of missionaries was misunderstood and misrepresented, but no whisper against them or their successors is heard in official circles to-day. It is conceded by all parties that they have done a good and great work, while they themselves are animated by stronger faith and brighter hopes than ever before. Their influence has been felt in almost all parts of the globe. Native preachers have been asked for in

[1]Beach, *India and Christian Opportunity*, 260, 261.

places as far distant as the Fiji Islands and Natal, and converts have been reported from Demarara and East Africa. Able missionaries have gone from India into Persia and Arabia, and converts have been won in the sealed regions of Tibet and Nepal. When God by his providence opened the gates of the Philippine Islands, missionaries from India were among the first to enter, and much of the work now making notable progress in the islands of Malaysia had its origin in India. Indeed, as far back as the time of Dr. Carey, missionaries were sent from Calcutta to the island of Java. In short, missionary work in India has not only been notably successful, but the key position of the empire among the Asiatic powers, makes the conversion of India the most important project now engrossing the attention of the Christian world.

Caste Tyranny Being Broken

In a previous chapter mention has been made of the persistent opposition of the higher castes to the education of the low caste and outcaste children. This opposition continues to a very great extent in some sections, but in other places the logic of events is overcoming it. While many oppose, the poor people quietly go ahead and allow their children to be educated, and when the boys and girls reach mature years they seem to drift naturally into the positions for which they are fitted. Their critics or opponents may not like it, but they cannot help it, and it is no wonder that

intelligent persons begin to see that the rule of caste tyranny is fast approaching its end. The practical meaning of all this is that in going to the lowly poor in the character of God's messengers, and pointing out to them a pathway of enlightenment and social elevation, the missionaries have struck a blow at the system of caste from which it never can recover. The future of the system is only a question of time. Many years may elapse before the end comes, but as a social force the traditional caste system of India cannot survive the education and enlightenment of the great mass of low caste and outcaste people who now grope in mental and spiritual darkness. India will yet be freed from this great barrier to her progress, and when the day of deliverance comes, it will be seen and acknowledged by all that it was the Christian missionaries above all others who introduced the agencies which effected this great reform.

Reforms and Results

Aside from the religious question altogether, it is certain that in addition to the good work done directly, the agencies introduced by the missionaries have also resulted in much good to the people. Millions are better off and enjoy greater privileges and opportunities than would have fallen to their lot had the missionaries never entered the empire. To confirm this statement, it is necessary to refer to only one change which has occurred since Dr. Carey landed in Calcutta; I refer to the changed

position of Indian womanhood. If Christian missionaries had never come to India, the suttee fires might still be burning on the banks of the Ganges, the inmates of the zenanas would still be without medical relief, and the whole womanhood of the empire would have been absolutely illiterate. Infant marriage and enforced widowhood would have gone unchallenged, and thus one half of the population would have been condemned to a life of mental disabilities and social wrongs. Had Christian missionaries never come to India, millions of the people would have been wholly illiterate to-day, and any proposal to teach them would have been resented as a public wrong. Whole tribes that are now devout Christian believers would have been worshiping demons, or adoring snakes, monkeys, or cows. Before the advent of the Christian missionaries into the country, hospitals had been built for cows and elephants, for snakes and tigers, for insects and birds, but not for human beings. The change thus far effected among the people is by no means complete, but if not complete, it is not stationary. It is a progressive movement and one that gains both momentum and speed as time passes. Great changes for the better may be anticipated as the years go by and it is hoped that India will regain the position she once held, but unhappily forfeited, as the intellectual leader of the Asiatic nations.

Europeans

In estimating the value of Christian missions in India, we should not lose sight of the good work done, or good influences exerted by the missionaries among the Europeans in the empire. Dr. Carey and his colleagues found that the European society of Calcutta was almost incredibly and recklessly bad, and this accounts for the fierce hostility with which they were greeted. Sir John Kaye, well known as a writer on Indian subjects, says of European society in Calcutta at that period:

Vice of Europeans

"There was no society whose frowns the sensualist might dread. His doings on those far-off shores were unknown to his countrymen in England. In India he was as far beyond the observation of parent, brother, or friend, as though he dwelt on another planet. There were, in truth, no outward motives to preserve morality of conduct, or even decency of demeanor. So from the moment of landing, the first settlers cast off all those bonds which had restrained them in their native land. They regarded themselves as privileged beings—privileged to violate all the obligations of religion and morality, and to outrage all the decencies of life. Many of those who went there were desperate adventurers whom England had, in the emphatic language of the Scriptures, 'spued out'; men who sought those golden sands to repair broken fortunes; to bury in obscurity a sullied name, or to wring with lawless hands from the weak the wealth which they had not the honest

capacity or character to obtain by honest means at home. They gambled, they drank, they reveled in all kinds of debauchery. Associated in vice, they often pursued one another with desperate malice. Among them there was no fellowship but that of vice."

Changes in Europeans

It is not a pleasant duty to place this repulsive picture on exhibition, but it is due to the early missionaries of that period to place on record the fact that the hostility of the European community a century ago was a compliment to the missionaries. Dr. Carey in Calcutta was simply Bunyan's pilgrim in a modern Vanity Fair. But Dr. Carey was not to die at the hands of his enemies. To him and his associates it was given to inaugurate a movement for the conversion of India to Christianity, and this included necessarily the reformation of the base worldlings who defied God and disgraced the Christian name in Calcutta and Bengal. The task was difficult enough, and required many long and weary years, but so far as the European community is concerned, Calcutta became a changed city before the middle of the century, and will now compare very favorably with many Western cities. But Calcutta does not stand alone in this record. All over India the personal influence of the missionaries, and in some places their pulpit and pastoral influence, have greatly contributed to the maintenance of a correct standard of morals and decent respect for the ordi-

nances of the Christian religion. The task of the missionaries is not only to win the teeming millions of India to the Christian faith, but to help in making India worthy of a place among the Christian empires of the world.

Brahmo-Samaj

Among the healthy movements that have been aroused by Christianity are the various *samajes* or societies that are endeavoring to lead the people back to the earlier and purer days of their Aryan forefathers. Notable among these attempts has been the career of a small, but intelligent and devoted band of reformers in Calcutta popularly known as Brahmos. The founder of this movement, Ram Mohan Roy, was a man of character and ability, but at his death the late Keshub Chunder Sen became its great leader nearly fifty years ago, and in the year 1860 gave the name of Brahmo-Samaj to the band of disciples who rallied about him. While repudiating much of Hinduism, these leaders tried to revive the teachings of the earliest Vedic writers. They also became avowed reformers, and by their public teachings and writings succeeded in making a marked impression upon intelligent Hindus, especially in Bengal; but thus far the leaders of the movement have not been able to draw around them any considerable number of like-minded persons. In other parts of the country they have attracted attention, and have apparently stimulated other parties to take up the work of reform.

Arya-Samaj

In imitation of the Brahmos, Dyanand Sarasvati organized the Arya-Samaj in northern India, and soon gathered around him a large number of followers. They adopted a profession of reform, but are less liberal than the Brahmos, and, unlike them, vigorously oppose the Christian missionaries. They usually manifest a strong partisan bias, and in consequence many of the missionaries in northern India refuse to coöperate with them in reform movements. The Arya-Samaj leaders denounce popular idolatry, and many of them are enlisted in a crusade against child marriage, enforced widowhood, and other social abuses. Aside from all other considerations, it is a hopeful sign to see any class of the Hindu community encouraging popular reforms such as these, and whatever the immediate effect may be, no one can doubt that in the end this and other movements of the kind will prove helpful to the cause of Christian missions.

Ko San Ye Movement

Among the remarkable innovations is that of the Baptist Karen Mission, known as the Ko San Ye Movement. It is an independent work manned by native Christians, and under the leadership of Ko San Ye. Previous to his conversion in 1880, he was a leader of considerable influence, and although not educated, he has demonstrated extraordinary initiative and organizing ability. The work is conducted at twelve centers, some magnificent buildings have been erected, and it has

Founders of National Missionary Society of India
Organizing Meeting held at Serampur, December 24-28, 1905

resulted in adding thousands of members to the Karen churches. A feature of the enterprise is institutional, and involves the feeding and lodging of the people who visit the centers. The expense of maintaining this work is largely provided by San Ye's followers, but a generous amount is contributed by heathen. As a result, Christianity is attracting the entire populace of lower Burma, and there is a need for great wisdom and tact on the part of the missionaries in dealing with this movement.

The National Missionary Society

By far the most marvelous movement is the organization of the National Missionary Society of India, which marks a distinct epoch in the history of missions. Its coming has not been unheralded, because as early as 1860 there was an attempt to organize a National Society that should be independent of foreign management and support. Local movements similar to the Ko San Ye movement have been in existence in several parts of India, but this great society is national and interdenominational, with its purpose the evangelization of the empire. Delegates representing each province of India and Ceylon met in Carey's historic library at Serampur, on Christmas Day, 1905. In the old pagoda, where Henry Martyn prayed and worked for the evangelization of India, the Constitution of the new society was adopted. The organization is loyal to all denominations, solicits no contributions outside of the

empire, and lays the task of India's evangelization upon her sons. The movement is governed by a council of sixty representative Indian Christians, and by an executive committee assisted by an advisory board of experienced missionaries. Already the organization has stimulated some of the Christian students to offer themselves as pastors, and Indian Christians are consecrating their sons and contributing funds for the evangelization of their own people. This indigenous missionary organization under the leadership of Sir Hanam Sing as president, and Mr. V. S. Azariah, promises mighty things for the cause of Christ in the empire.

Glorious Opportunity

India may not be the most important section of the globe, but it presents the field most ripe for the sickle of the missionary reaper. As its rich harvests are garnered, the joyous harvest songs of the reaper will be heard around the globe, and the reapers in a thousand whitening fields in other lands will take up the strain, and even heaven itself join in the most sublime chorus of praise which has been heard since the morning stars sang together at the dawn of creation. The mighty work of saving a vast empire will not be completed in a day, or a month, or a year, or a decade, but it need not and must not be allowed to drag along through a long course of weary centuries. All great movements gain momentum if allowed a free course. If history seems to contra-

dict this statement, it is because it so often happens that due care is not taken to keep the course free and clear. It is no exaggeration to say that no men and women on earth carry a more weighty responsibility and yet enjoy a richer and more glorious opportunity than the chosen few who hold the lines of advance in the great mission field of India.

Need of Workers

It would be difficult to find any class, caste, tribe, or people which has not one or more representatives among the Christian converts of this land of promise. The call for laborers which India sends to the Christians of Europe and America is one which embraces all kinds of workers for a field which needs every kind of labor. Teachers are needed for pupils of every grade from the kindergarten to the university. The vernacular preacher of the first generation is giving place to a successor with a literary degree. Very recently twenty-two students in an Indian college volunteered in a body for the work of preachers in their native land. The daughters of converts who in former days lived in squalid poverty are studying in college halls and winning honors which will give them distinction throughout the empire. In short, a new and bright day has dawned upon India and God is co-operating with his servants in creating agencies which will prove sources of blessing far and wide through the empire for years and generations to come.

Millions Waiting

In her most palmy days Rome ruled over only one hundred and twenty million people, while in India to-day nearly three hundred million souls are subject, more or less directly, to the rule of the King-Emperor. China alone among the great kingdoms and empires of the world can compare with India in population at the beginning of this new century, and this splendid realm has opened all her gates and doors to the Christian missionary. Instead of the wretched little vessels in which Paul coasted around the Mediterranean ports, the Indian missionary has floating palaces to convey him at sea, while palatial cars await him when he wishes to travel by land. God has opened his pathway to even the most remote tribes, while a sympathetic and enlightened government protects him from hostile persecution, or even the menace of danger. The original commission to evangelize the nations still stands, while God, who rules over all nations, sets an open door before his servants who are willing to enter and evangelize the waiting millions.

Time Auspicious

The time is auspicious, and the missionaries of India should not lose a day or an hour in sounding the trumpet for a great forward movement. As Paul, the ideal missionary for all lands and all time, aimed first for Greece and next for Rome, so should the missionaries of our modern day aim for all the great centers of population, commerce, and political rule in the empire. This does not mean

that outlying and distant places are to be neglected, but only that the great centers of power and influence should be quickly seized and strongly held. A wide and firm grasp is needed. The word should be passed all along the line that India is to be won for Christ, and that the greatest movement ever attempted in the history of Christianity is now at hand. Nothing in all modern history, *nothing since the day of Pentecost,* has been equal to the present opportunity.

Christian Conquest

The old may rejoice that they have lived to see this day, but the young may rejoice still more in the hope of seeing a day when a million souls will be found inquiring the way to Zion in North India, a million in West India, a million more in Burma, and still a million more in South India. A million? Why not ten millions? Why not the Christian Conquest of India?

QUESTIONS FOR CHAPTER VIII

AIM: TO REALIZE THE OBLIGATION OF THE CHURCH FOR THE CHRISTIAN CONQUEST OF INDIA IN VIEW OF PAST ACHIEVEMENTS AND PRESENT OPPORTUNITIES

I...*Results Achieved.*

1. In what respect is the possession of property an important asset in the missionary enterprise?
2. In what way does Christian literature supplement other missionary agencies?

3.* Compared with the first half century, how do you explain the more rapid progress of the last half?
4. Do you consider ordained missionaries more effective agents than lay missionaries?
5. How do you account for the rapid advance of work among women in India?
6. What proportion of the population is now Christian?
7.* Enumerate some of the conditions necessary for a doubling of Christian communicants in India during the next decade.
8. What religion has the better opportunity for the conquest of India, Christianity, or Mohammedanism?
9.* Do you think that the neutral rule of the British government is an aid to missionary work? Why?
10. In what way is the work of Christianity strengthened by strong Indian leaders?
11. To what extent will the improved social life and increased intelligence among the Indian Christians affect the non-Christian people?
12.* How will foreign missionary work done by Indian Christians stimulate the Christian Church in India?

II...*Present Opportunities.*

13.* What advantages of freedom for missionary work has India as compared with China?
14.* To what extent do you think the organization and coöperation of Indian Christians will hasten the extension of Christianity?
15. How much do you think the reforming bodies in the native religions will assist Christianity among the people?

16. What particular help will the coöperation of Christian Europeans in official and business positions, be to the cause of missions?
17.* Do you consider India more ripe for immediate conquest than any other of the great non-Christian countries? Why?
18.* Where do you think the greatest obstacles are to the Evangelization of India? Why?
19.* How can we in the homeland hasten the Christian conquest of India?

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APPENDIXES

APPENDIX A

CHRONOLOGICAL TABLE

1500 B. C. to 900 B. C.	Period of Vedism.
900 B. C. to 1200 A. D.	Period of Brahmanism.
543 B. C. to 900 A. D.	Period of Buddhism.
400 B. C. to	Period of Modern Hinduism.
508 B. C.	Persian Invasion under Darius.
327 B. C.	Greek Invasion under Alexander the Great.
250 B. C.	Asoka establishes Buddhism as state religion.
161 B. C.	Bactrian Invasion.
100 B. C. to 500 A. D.	Scythian or Tartar Invasions.
500 A. D.	Nestorian Missions in Central Asia.
640-1300 A. D.	Islam Supreme in Western Asia.
1001 A. D.	First Invasion of Punjab by Mahmud of Ghazni.
1000-1765 A. D.	Mohammedan Invasions and Rule of Islam.
1260 A. D.	Franciscan Missions in Asia.
1321 A. D.	The Four Martyrs of Thana.
1370 A. D.	Tamerlane's conquest sweeps Christianity from Central Asia.
1398 A. D.	Tamerlane invades India.
1498 A. D.	Portuguese Expedition under Vasco da Gama.
1500 A. D.	First Portuguese Missionaries.
1500-1600 A. D.	Portuguese monopoly of Oriental trade.
1525-1857 A. D.	Mogul Empire.
1542 A. D.	Francis Xavier.

1556 A. D.	Akbar the Great.
1560 A. D.	Introduction of the Inquisition into Portuguese Missions at Goa.
1600 A. D.	Akbar, a Patron of Christianity.
1600-1857	British East India Company maintains military and commercial power.
1602 A. D.	Dutch East India Company founded.
1602-1642 A. D.	Dutch Protestant Missions established.
1604 A. D.	The French enter India.
1606 A. D.	Robert de Nobili, Jesuit Missionary in India.
1658-1707 A. D.	Aurungzeb.
1681 A. D.	First English Church founded.
1698 A. D.	East India Company's Charter enjoins the provision of chaplains.
1705 A. D.	First Danish Lutheran Missionary, Ziegenbalg appointed.
1705 A. D.	King of Denmark sends first Protestant missionaries to India.
1709 A. D.	First English contribution to Missions in India—£20—by S. P.G. members of Danish Mission.
1739-1761 A. D.	Afghan Invasion and Sack of Delhi
1750 A. D.	Schwartz, "the Christian," arrives in India.
1757 A. D.	Lord Clive's victory at Plassey establishes British Empire in India.
1758 A. D.	Kiernander goes to Calcutta in 1771, builds "Old Church.'
1792 A. D.	Formation of Baptist Missionary Society in England.

1793 A. D.	William Carey sails for Calcutta.
1793 A. D.	East India Company's Charter renewed with Wilberforce's pious clauses defeated.
1793-1813 A. D.	Active opposition of East India Company to the spread of the gospel.
1800 A. D.	First Hindu Convert baptised by Carey.
1806 A. D.	Henry Martyn arrives in India.
1811 A. D.	Baptism of Abdul Masih.
1812 A. D.	First American Missionaries. Burma and Bombay.
1813 A. D.	East India Charter renewed with Wilberforce's pious clauses inserted.
1825 A. D.	Bishop Heber ordains Abdul Masih, H. Martyn's convert from Islam, first native clergyman in India. S. P. G. takes over S. P. C. K. Missions in southern India.
1829 A. D.	Abolition of suttee by Lord W. W. Bentinck. First Scotch Missionaries to India, Alexander Duff and John Wilson.
1830 A. D.	John Devasagayam, first native clergyman in southern India, ordained.
1833 A. D.	British Government declares itself neutral regarding introduction of Christianity.
1834 A. D.	Basel Mission in Malabar.
1837 A. D.	Sir P. Maitland resigns command of the Madras Army rather than salute the idols.

1846 A. D.	Gossner's Mission, Chota Nagpure.
1850 A. D.	First Medical Mission.
1853 A. D.	First Railway train in India, April 16.
1854 A. D.	Sir C. Wood's dispatch on Education in India.
1857 A. D.	Sepoy Mutiny, and Dissolution of East India Company.
1858 A. D.	Government of India transferred to the Crown.
1859 A. D.	First Call for Week of Prayer.
1864-1869 A. D.	John Lawrence Viceroy of India.
1866 A. D.	Keshub Chunder Sen's Lecture on Christ, May 5. Imad-ud-din baptized April 29, 1868, ordained Dec. 6.
1870-1880 A. D.	Great ingathering of Telugus.
1872 A. D.	First General Missionary Conference, Allahabad.
1877 A. D.	Queen Victoria proclaimed Empress of India. Cambridge Delhi Mission begun.
1880 A. D.	Oxford Mission to Calcutta.
1886 A. D.	The Student Volunteer Movement at Northfield, Mass.
1896 A. D.	Formation of Student Volunteer Movement of India and Ceylon.
1905 A. D.	Organization of the National Missionary Society of India.

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APPENDIX C

RULES FOR PRONUNCIATION

Vowels and Diphthongs

a	has	the	sound	of *u*	in fun
ā	"	"	"	" *a*	in father
e	"	"	"	" *e*	in they
i	"	"	"	" *i*	in pin
ī	"	"	"	" *i*	in machine
o	"	"	"	" *o*	in note
u	"	"	"	" *u*	in pull
ū	"	"	"	" *u*	in rule
ai	"	"	"	" *i*	in file
au	"	"	"	" *ow*	in owl

Consonants

k, kh has the sound of *ch* in loch in Scotch and Buch in German

ṭ has the sound of *t* in toy

ḍ has the sound of *d* in day

t has a peculiar *th* sound — half-way between the English *t* in toy and *th* in this

n is nasal

r is a slurred r as *r* in French words

APPENDIX D

GLOSSARY

A list of words, with pronunciation and definition, found in books on India. In some cases the pronunciation is omitted because the English is the same as the Indian.

Agni	Ág-nī	God of fire
Aiyo	Ai-yō	Alas! *Ai* runs together almost like eye. The word is repeated rapidly, Eye-eye Yo Eye-eye-Yo!
Amin	Ā-min	Head of district.
Amma	Ám-mā	Mother! (vocative case). A is pronounced like *u* in up. The word is also used by all women in speaking to each other, and by girls in speaking to women.
Ammal	Am-mál	Lady or woman. A is pronounced like u in up.
Anna		Two cents.
Areca Nut		Nut eaten by the Indians with betel leaf or lime.
Ayah	A-yah	Nurse.
Babu	Bá-bū	English-speaking native gentleman.
Bajjan	Bhá-jan	Hymn.
Bakshish	Bák-shīsh	Fee, gratuity.
Bandy		A bullock cart.
Bazar	Bā-zār	Street in which are shops.
Begum	Bé-gām	A Mohammedan princess.
Bhisti	Bhísh-tī	Water carrier.
Bibi	Bí-bī	Wife.
Bulbul	Búl-bul	Indian nightingale.
Bungalow		European residence.
Bunghis	Báng-hī	Sweepers; the lowest caste.
Bunnia	Bán-nī-ā	Shopkeeper or storekeeper.
Betel		Leaf of a creeper.

Brahma Brăh-mā — The first person in the Hindu Triad, regarded as the Creator.

Brahman Brăh-man — The highest of the Hindu castes.

Bramo Samaj Brăh-mo Sā-măj — A sect of Hindu reformers who honor Christ as a man, but who reject him as a Saviour.

Chamars Cha-mărs — Leather workers.

Chaprassi Chap-răs-sī — Attendant, messenger.

Charpoy Char-pă-ī — Portable bedstead.

Chee Chī — Exclamation of derision, disgust, or remonstrance.

Chela Ché-la — Disciple.

Chilam Chí-lam — Pipe.

Chit Chít — Written testimonial or message.

Chopatti Cha-păt-tī — Unleavened bread, universally used.

Chuddar Chád-dar — Muslin covering for the head.

Compound — A piece of ground surrounding a house.

Coolie — A paid laborer. Coolie is the Tamil word for pay.

Crore Ka-rór — Ten millions.

Curry — A preparation of meat or vegetables made by grinding various condiments and mixing them together.

Dak Dāk — The post, the relay of men.

Dandy — Conveyance carried by coolies.

Dervish — Mohammedan fanatic.

Deva Dé-vā — God.

Dhobi Dhó-bī — Washerman.

Diwan or Divan — A council.

Durbar or Darbar — Court reception.

Fakeer Fa-kīr — Religious beggar.

Ganesa or Ganesha Gan-ésh — The god of wisdom.

Garri Găr-rī — A carriage.

Ghat	Ghāt	A quay or flight of steps leading to the water. Also a steep mountain side.
Ghee	Ghī	Clarified butter.
Guru	Gú-rū	Religious teacher.
Hadji	Há-jī	A Mohammedan gentleman who has made the pilgrimage to Mecca.
Hakim	Ha-kīm	Physician.
Hanuman	Han-ū-mán	Monkey god.
Howdah		Seat used for riding elephants.
Iyer		Title given to Brahmans and Gurus.
Kali	Ká-li	A goddess, the wife of Shiva.
Karma	Kár-mā	The law of consequences. Buddhistic.
Khitmutgar	Khid-mat-gár	A servant or butler, usually Mohammedan.
Kismet	Kísmat	Destiny.
Kowree	Kaú-rī	A small white shell used for money among the poorest people.
Krishna	Kríshna	An incarnation of Vishnu.
Lakh	Lákh	100,000.
Lama	Lá-ma	A celibate priest (Buddhist).
Lascar		Servant in charge of tents.
Lat	Lāt	Monolithic column.
Lota	Ló-ta	Metal cooking utensil.
Madrissah	Mad-rís-sah	School.
Maha	Má-hā	Used in composition, meaning great.
Mahadeva	Mā-hā-dé-vā	Great God, used in Shiva.
Mahajan	Mā-há-jan	Money lender.
Mahatma	Mā-hát-ma	An adept of the first order.
Maidan	Mai-dán	Plain.
Mela	Mé-lā	A fair.
Memsahib	Mem-sā-hib	Lady.
Moulvie	Mól-vī	Native Mohammedan teacher.

Munshi	Mún-shī	Teacher.
Musjid	Más-jid	Mosque.
Nawab	Na-wáb	Mohammedan chief.
Nirvana	Nir-vá̀n-a	Oblivion.
Paddy		Rice in the husk.
Padre Sahib	Pà̀d-ri Sá̀-hib	Clergyman or missionary
Pan	Pān	The leaf which encloses the beteln.
Pani	Pá̀-nī	Water.
Patel	Pa-tel	Head man.
Pathan	Pat-há̀n	A mixed tribe on the boundary between Afghanistan and Hindustan.
Peshwa	Pésh-wā	Head of the Mahratta dynasty.
Pice		Small copper coin, one-half cent.
Poor	Pūr	Town, used as a terminal, as Jeypoor.
Pujah	Pú-jāh	Worship. *u* is pronounced like oo.
Pukka	Pák-kā	Firm, strong.
Pundit or Pandit	Pá̀n-dit	A learned man.
Pundita	Pán-di-ta	Feminine of pundit.
Punkah	Pánk-hā	A swinging fan.
Purdah	Pár-dāh	A curtain.
Rajah	Rā̀-jāh	Prince or sovereign.
Rana	Rā̀-nā	A prince or king.
Rani	Rā̀-nī	Queen.
Rupee	Rū-pī	About thirty-three cents.
Ryot		Peasant.
Saddhu	Sā̀d-dhū	An ascetic.
Sahib	Sā-hib	Sir, lord.
Saivite		A worshiper of Siva.
Salaam	Sa-lā̀m	A salutation meaning peace used in greeting and farewell, and often in the sense of thank you. The right hand is raised to the forehead as one says salaam.

Sari	Sā́-rī	Woman's garment.
Seer	Sīr	Not quite two pounds.
Shabash	Shā-bā̀sh	Well done.
Shanar	Shā-nār	A caste of Palmyra-palm climbers.
Shiva or Siva	Shiv	The third person in the Hindu Triad. The Destroyer.
Situra	Sit-tā́-rā	A musical instrument.
Swami	Swā́-mī	Religious teacher.
Tiffin		Lunch.
Tom-tom		An Indian drum.
Tonga		A light, two-wheeled vehicle.
Tulsi	Túl-sī	Sacred plant.
Yishu Masih	Yí-sū- Ma-sī́h	Jesus.
Yogi	Yó-gī	Hindu fanatic or ascetic.
Vaishnavite		A worshiper of Vishnu.
Vishnu	Vís-nū	The second person in the Triad. The Preserver.
Zayat	Zā-yat	Wayside chapel.
Zemindar	Zi-min-dā́r.	Hereditary occupier of the soil.
Zenana	Za-nā́-na	Apartments of ladies of rank.

Appendix E. Statistics of Protestant Missions in India.

NAMES OF SOCIETIES.	Year Included in the Report.	Year of the First Work in this Field.	Foreign Miss'es Inc. Physicians: Ordained Men.	Unordained Men.	Missionaries' Wives.	Other Missionary Women.	Native Workers.	Stations: Where Missionaries Reside.	Outstations or Substations.	Native Constituency: Communicants.	Adherents not Communicants.	Educational: Day Schools.	Pupils in same.	Higher Institutions.	Students in same.	Sunday Schools.	Sunday School Scholars.	Medical: Industrial Schools.	Number of Students in same.	Foreign Men Physicians.	Foreign Women Physicians.	Hospitals or Dispensaries.	Patients During Year Reported.
American Societies																							
American Advent Mission Society [1]	1902	1882	..	3	2	2	4	2	2	.....	.....	3	149	..	....	....	65	..	....	..	..	..	.....
American Baptist Missionary Union	1904	1814	124	6	126	74	3,515	71	....	113,638	171,803	1,457	31,964	73	8,170	1 084	44,368	..	....	12	7	31	43,958
American Board of Commissioners for Foreign Missions [2]	'04-'05	1813	33	4	33	26	1,629	21	534	13,767	35 322	494	21,501	41	4,714	545	20,692	7	1,186	4	5	23	120,753
American Friends' Board of Foreign Missions	1905	1896	1	..	..	5	6	1	5	50	.....	2	114	..	....	4	143	..	....	..	1	1	.....
American Seamen's Friend Society	1905	1885	1	1	..	..	....	2	....	.....	.....	.....	.....	..	....	....	.....	..	....	..	..	..	.....
Board of For. Miss. of Gen. Synod of Evan. Luth. Ch., U. S. A.	1904	1842	10	..	9	11	592	5	683	11,157	38,238	289	6,990	5	2,305	277	17,094	2	85	..	3	2	9,195
Board of For. Miss. Gen. Council, Evan. Luth. Church in N A.	1904	1869	9	..	5	7	313	6	252	5,836	11,938	197	5,227	2	600	100	2,881	1	40	..	2	2	5,641
Board of Foreign Missions, Presbyterian Church in U. S. A.	'04-'05	1834	47	7	47	50	603	26	123	4,736	.....	179	8,034	2	705	....	8,709	2	338	4	9	23	159 767
Board of Foreign Missions, Reformed Church in America	1904	1853	10	1	11	8	424	8	162	2,616	6,912	163	6,641	10	520	163	5,383	1	50	3	3	3	35,273
Board of Foreign Missions, Reformed Episcopal Church	1905	....	2	..	2	1	....	2	....	.....	.....	1	.....	..	....	1	.....	1	....	1	..	1	.....
Board of For. Miss Reformed Pres. Ch. in N. A. Gen. Synod	'04-'05	1836	..	..	..	..	26	5	6	568	196	6	150	1	1	6	665	2	22	..	..	..	.....
Board of Foreign Missions, United Presbyterian Church of N. A.	'04-'05	1855	23	1	22	35	230	11	256	10,052	6,179	153	6,777	13	470	133	5,065	2	258	..	2	6	.....
Christian and Missionary Alliance [1]	1902	1889	15	4	14	16	24	18	....	900	.....	4	1,300	..	....	....	1,600	..	....	..	..	..	.....
Christian Women's Board of Missions	'04-'05	1882	28	..	5	19	86	8	12	663	.....	14	800	1	75	16	500	3	380	..	4	12	13,728
Evang. Lutheran Synod of Missouri, Ohio and other States	1905	1895	7	7	6	..	8	4	....	20	20	16	740	..	....	....	.....	..	....	..	..	..	.....
Foreign Christian Missionary Society	'04-'05	1882	12	1	13	6	127	6	8	827	....	17	1,079	1	18	21	1,513	1	300	1	3	10	24,684
Foreign Dpt., International Committee of Y. M. C. A. of N. A.	1905	1889	..	16	10	..	7	4	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	..	.....
Foreign Mission Board, Baptist Con. of Ontario and Quebec	1905	1874	11	..	10	14	257	9	208	5,500	2,500	97	1,693	9	355	174	3,475	1	16	2	2	4	13,300
Foreign Miss. Board Baptist Con. of the Maritime Provinces	1904	1875	9	1	6	7	98	7	19	525	384	16	446	5	67	76	1,166	..	....	..	..	1	.....
Foreign Mission Committee, Presbyterian Church in Canada	'04-'05	1873	13	2	13	17	98	7	2	466	1,168	33	331	3	1,012	33	....	3	550	3	6	5	22,360
General Conference of Free Baptists	'04-'05	1834	9	..	9	8	240	8	10	1,039	1,917	86	4,151	2	160	88	3,745	..	....	3	1	2	.....
General Miss. and Tract Com. of the Ger. Baptist Breth. Church	1905	1894	12	..	11	3	35	8	....	975	.....	21	729	..	....	....	.....	1	98	1	..	1	7,999
General Missionary Board, Free Methodist Church of N. A.	1905	1886	3	2	4	3	7	2	1	16	3	....	.....	..	....	3	130	1	100	..	..	..	.....
Mission Board of the Gen'l Conference of Mennonites of N. A.	1905	1902	2	..	2	..	4	2	....	25	.....	....	.....	..	....	2	.....	1	....	..	..	1	60
Mission Society German Evangelical Synod of N. A.	1904	1868	8	1	4	2	109	4	40	1,384	2,708	35	1,455	1	20	6	920	..	....	..	..	2	.....
Missionary Society of the Methodist Episcopal Church	1905	1856	97	5	81	104	4 578	62	224	110,490	50,926	1,444	29,439	69	7,758	3,201	134,843	19	2,472[3]	6	7	7	39,834
Mission Board of the Seventh-Day Adventists	1905	1895	3	7	6	13	2	5	7	.....	.....	....	.....	..	....	3	.....	2	50	1	1	1	.....
Peniel Missionary Society	1905	1896	..	1	1	..	....	1	....	.....	.....	1	25	..	....	1	25	..	....	..	..	..	.....
Pentecost Bands of the World	1905	1897	11	..	4	3	10	3	1	250	150	2	125	..	....	3	200	2	125	..	..	1	50
Scandinavian Alliance Mission	....	1890	3	..	3	5	4	5	3	300	.....	3	40	..	....	....	.....	..	....	..	..	..	.....
Woman's General Missionary Society of the Churches of God	1904	1899	2	..	1	1	16	2	3	20	....	1	25	..	....	4	.....	..	....	..	..	..	.....
Woman's Union Miss. Soc. of America for Heathen Lands	1905	1860	..	..	..	30	120	6	10	1,000	.....	12	1,600	2	200	20	1,000	..	....	..	7	6	60,000
Total, 32 American Societies	.....	.....	505	70	460	470	13,172	331	2,571	286,820	330,364	4,746	131,525	240	27,150	5,964	254,182	52	6,070	39	64	146	556,602
British Societies																							
Baptist Missionary Society	1905	1793	72	..	58	3	....	38	119	8,409	.....	....	8,140	3	....	....	7,426	..	....	2	..	14	50,180
Baptist Zenana Mission	'04-'05	1869	..	..	..	65	....	20	15	.....	.....	70	3,170	6	370	54	2,550	1	120	..	5	10	48,725
Bethel Santal Mission [1]	1901	1875	1	1	1	1	25	3	4	1,500	1,574	7	150	1	25	....	.....	..	....	1	..	9	5,000
British and Foreign Bible Society	1905	....	4	2	..	..	501	6	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	..	.....
Ceylon and India General Mission	1905	1894	..	9	4	8	34	7	8	136	138	10	229	..	....	9	369	1	5	..	..	..	.....
Christian Literature Society [1]	....	1858	2	3	2	..	223	2	....	.....	.....	19	1,322	1	88	....	610	..	....	..	..	..	.....
Christian Missions in Many Lands	1905	1836	..	46	29	33	.....	28	....	.....	.....	9	.....	3	....	....	.....	11	....	1	..	3	.....
Church Missionary Society	'04-'05	1813	165	41	139	81	3,344	217	....	42,773	122,034	1,373	61,288	27	....	....	.....	..	....	17	9	21	393,979
Church of England Zenana Missionary Society	1905	1862	..	..	..	158	789	50	15	.....	.....	196	12,543	1	30	....	.....	37	791	..	12	57	323,483
Church of Scotland Com for Prop. the Gos. in Foreign Parts [1]	1901	1830	21	6	17	44	495	19	91	2,068	7,769	226	11,613	4	858	....	.....	..	....	4	6	14	64,905
Edinburgh Medical Missionary Society	1905	1841	..	1	..	..	1	1	....	.....	.....	....	.....	1	20	....	.....	..	....	1	..	1	.....
Foreign Miss. Com. of the Orig Secession Church of Scotland	'04-'05	1800	1	..	1	2	17	1	5	51	53	3	557	1	39	4	305	1	75	..	1	1	2,435
Foreign Mission, Presbyterian Church in Ireland [1]	1902	1841	15	4	12	19	284	13	24	758	5,194	114	6,223	7	786	....	5,192	..	....	1	5	4	7,948
Foreign Missions Committee Presbyterian Church of England	1905	1862	1	2	2	1	6	2	....	6	12	1	10	..	....	1	6	..	....	2	..	1	8,169
Friends Foreign Mission Association	1905	1866	..	10	8	12	78	7	5	168	1,009	17	994	3	450	27	1,669	..	....	1	1	4	1,583
Industrial Evangelistic Mission of Northern India	1905	1902	2	..	2	3	8	3	40	100	50	3	125	..	....	3	100	3	125	..	..	..	.....

Appendix E. Statistics of Protestant Missions in India.

NAMES OF SOCIETIES.	Year Included in the Report.	Year of the First Work in this Field.	Foreign Miss'es Inc. Physicians: Ordained Men.	Unordained Men.	Missionaries' Wives.	Other Missionary Women.	Native Workers.	Stations: Where Missionaries Reside.	Outstations or Substations.	Native Constituency: Communicants.	Adherents not Communicants.	Educational: Day Schools.	Pupils in same.	Higher Institutions.	Students in same.	Sunday Schools.	Sunday School Scholars.	Medical: Industrial Schools.	Number of Students in same.	Foreign Men Physicians.	Foreign Women Physicians.	Hospitals or Dispensaries.	Patients During Year Reported.
Kurku and Central Indian Hill Mission	1905	1892	..	6	6	8	15	7	1	120	50	2	110	..	....	3	150	1	23	..	..	..	.....
London Missionary Society	1905	1798	55	10	51	39	1,892	29	766	12,922	99,298	884	34,398	..	....	469	18,863	..	....	8	1	76	204,707
Missionary Pence Association (All Nations Miss Union)	1905	1892	..	1	..	..	....	1	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	..	.....
Mission to Lepers in India and the East [1]	1904	1869	..	..	..	..	....	..	24	3,153	.....	....	.....	..	....	....	.....	..	....	..	..	71	7,000
National Council Y. M. C. A.	1905	1892	..	4	1	..	....	2	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	..	.....
North India School of Medicine for Christian Women	'03-'04	1894	..	..	..	6	4	1	2	.....	.....	....	.....	3	35	....	.....	..	....	..	4	4	24,452
Oxford Mission to Calcutta [1]	1902	1880	8	2	..	4	....	5	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	..	.....
Regions Beyond Missionary Union	1905	1899	4	..	4	..	13	3	1	13	3	6	250	..	....	6	200	..	....	..	..	2	1,249
Representative Church Council, Episcopal Church in Scotland	1902	1898	2	..	..	..	....	1	1	14	.....	2	.....	..	....	....	.....	..	....	..	..	..	.....
Society for the Propagation of the Gospel in Foreign Parts	1904	1820	210	..	14	66	2 305	122	2,175	37,420	12,368	689	.....	7	....	....	.....	3	....	3	7	12	.....
South Arcot Highways and Hedges Mission	1902	1876	..	..	..	1	12	1	1	40	....	1	.....	..	....	....	.....	..	....	..	..	..	.....
United Free Church of Scotland, Foreign Missions	1904	1823	61	11	42	58	1,403	37	108	3,358	9,000	274	29,603	4	1,714	200	10,475	4	1,400	19	10	37	166,303
Welsh Calvanistic Methodists' Foreign Mission	1904	1841	15	..	11	6	1,347	14	430	6,403	23,276	395	8,608	3	630	348	16,836	..	....	2	..	3	.....
Wesleyan Methodist Missionary Society [1]	1902	1815	78	3	55	28	1,720	53	....	5,530	6,700	523	27,041	11	....	....	14,590	..	....	..	3	4	.....
Zenana Bible and Medica Mission	1905	1852	..	..	..	102	330	26	15	.....	.....	61	3,240	6	231	....	.....	..	....	..	7	6	63,637
Total, 31 British Societies	....	....	717	162	459	748	14,846	719	3,850	124,942	288,528	4,885	209,614	92	5,276	1,124	79,341	62	2,539	62	71	354	1,373,755
Continental Societies																							
Danish Missionary Society	1904	1864	13	..	10	6	52	7	9	285	659	13	817	..	....	6	307	1	11	..	..	..	.....
Evangelical Lutheran Mission, Leipsig	1904	1840	32	3	29	12	236	31	212	21,208	97	271	9,661	15	....	....	.....	1	36	1	..	..	.....
Basal German Evangelical Mission Society	1904	1834	60	25	71	9	746	25	102	9,000	254	181	12,848	9	251	17	1,906	10	626	2	1	4	19,453
Evangelical National Society	1905	1877	18	4	16	13	94	10	15	595	620	26	790	1	7	....	406	1	31	1	..	2	1,070
Gossner's Mission	1905	1838	41	10	34	1	654	26	22	42,872	18,193	....	5,562	3	251	466	8,486	..	....	..	..	9	5,772
Loventhal Mission	1905	1872	..	1	1	..	2	1	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	..	.....
Mission Institute at Hermannsburg	1904	1866	14	1	10	1	142	10	28	1.644	993	....	1,459	4	670	....	.....	1	13	..	..	..	.....
Schleswig-Holstein Evangelical Luth. Miss. Soc. at Breklum	'04-'05	1883	15	1	10	2	152	7	33	8,676	3,160	....	1,315	3	212	....	1,050	..	....	..	..	7	.....
Swedish Church Mission (Kyrkans)	1905	1875	8	1	6	3	81	7	24	848	1,005	31	1,436	1	181	....	.....	..	....	..	1	1	.....
Total, 9 Continental Societies	.....	.....	201	46	187	47	2,159	124	445	85,128	24,981	522	33,888	36	1,572	489	12,155	14	717	5	2	23	26,295
International Societies																							
Balaghat Mission (to the Gonds)	'05-'06	1894	..	3	2	1	3	3	....	66	75	3	95	..	....	3	53	1	6	..	..	..	.....
Bengal Evangelistic Mission, Gopalgunge	1904	1874	..	..	..	..	24	1	6	155	211	2	80	1	175	2	50	..	....	1	..	1	5,000
Bengali Mission [1]	1900	....	1	..	1	1	5	1	....	.....	.....	1	.....	1	....	....	.....	..	....	..	..	..	.....
Chinsurah and Hooghly Zenana Mission [1]	1900	1875	..	..	..	1	10	1	1	.....	.....	5	320	..	....	....	.....	..	....	..	..	..	.....
Fureedpore Mission, Incorporated [1]	'99-'00	1867	3	..	3	4	9	2	2	.....	.....	10	.....	..	....	....	.....	..	....	..	..	..	.....
India Home Mission to the Santals [1]	'02-'03	1867	4	2	2	1	141	3	22	.....	11,919	....	.....	2	338	....	95	..	....	1	..	..	.....
India Sunday School Mission	....	1890	1	..	..	..	....	..	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	1	.....
Moravian Missionary Society	'04-'05	1856	9	1	8	2	10	6	1	64	160	11	192	..	....	4	41	..	....	1	..	1	920
New Zealand Baptist Missionary Society	1905	....	2	..	2	3	16	2	4	35	20	4	100	..	....	10	520	..	....	1	..	3	5 000
Poona and Indian Village Mission	'05-'06	1893	1	14	5	24	7	6	2	15	10	1	30	..	....	....	100	..	..	....	1	5	.....
Queensland Baptist Foreign Missionary Society [1]	1900	1889	..	..	..	1	6	1	1	10	19	1	38	..	38	....	.....	..	....	..	..	..	.....
Ramabai Association [4]	....	....	..	..	..	..	9	2	....	.....	.....	....	.....	2	....	....	.....	..	....	..	..	..	.....
Ranaghat Medical Mission [4]	....	....	13	..	..	..	20	1	....	90	.....	1	.....	..	....	....	.....	..	....	..	..	..	.....
Salvation Army	1905	1882	..	120	..	..	1,444	627	1,142	.....	.....	438	9,415	..	....	....	189	..	....	..	..	2	.....
Victorian Baptist Foreign Mission	1905	1885	4	..	2	6	50	3	35	640	700	32	450	1	....	20	350	9	591	4	..	3	36,380
World's Young Women's Christian Association	1905	1897	..	..	..	27	...	13	....	.....	.....	....	.....	..	....	....	.....	1	....	..	..	1	5,400
International Medical and Benevolent Miss. Society (S.D.A) [1]	....	1897	..	..	..	..	....	..	....	.....	.....	....	.....	..	....	....	.....	..	....	..	..	..	.....
Total, 17 International Societies			38	140	25	71	1,754	672	1,216	1,075	13,114	509	10,720	7	551	228	1,209	11	597	8	1	18	52,304
Grand Total			1461	418	1131	1336	31,931	1846	8,082	497.965	656,987	10,662	385,747	374	34,549	7,805	346,887	139	9.923	114	138	541	2,008,956

1 Reports not received. Statistics taken from Beach, *India and Christian Opportunity*.
2 Including Ceylon.
3 Report for 1904.
4 Report taken from *Blue Book of Missions*
5 Includes men and women.

APPENDIX F

Area and Population of British Provinces and Native States, 1901

Province, State, or Agency	Area in Square Miles	Population
Provinces		
1. Ajmer-Merwara	2,711	476,912
2. Andamans and Nicobars	3,143	24,649
3 Assam	56,243	6,126,343
4 Baluchistan (*Districts and Administered Territories*)	45,804	308,246
5. Bengal	151,185	74,744,866
6 Berar	17 710	2,754,016
7. Bombay (*Presidency*)	123,064	18,559,561
Bombay	*75,918*	*15,304,077*
Sind	*47,066*	*3,210,910*
Aden	*80*	*43,974*
8. Burma	236 738	10 490,624
9. Central Provinces	86,459	9,876,646
10. Coorg	1,582	180,607
11. Madras	141,726	38,209,436
12. North-West Frontier Province	16,466	2,125,480
13. Punjab	97,209	20,330,339
14. United Prov nces of Agra and Oudh	107 164	47,691,782
Agra	*83,198*	*34,858,705*
Oudh	*23,966*	*12,833,077*
Tota', Brit'sh Territory	1,087,204	231,899,507
States and Agencies		
15. Baluchistan (Agency)	86,511	502,500
16. Baroda State	8,099	1,952,692
17. Bengal States	38,652	3,748,544
18. Bombay States	65,761	6,908,648
19 Central India Agency	78,772	8,628,781
Gwalior State	.....	*2,933,001*
20. Central Provinces States	29 435	1,996,383
21. Hyderabad State	82,698	11,141 142
22 Kashmir State	80,900	2,905,578
23. Madras State	9,969	4.188.086
Cochin State	.....	*812,025*
Travancore State	.....	*2,952,157*
24. Mysore State	29,444	5,539,399
25. Punjab States	36,532	4,424,398
26. Rajputana Agency	127,541	9,723,301
27. United Provinces States	5 079	802,097
Total Native States	679,393	62 461,549
Grand Total India	1,766,597	294,361,056

APPENDIX G

Distribution of Christians by Race and Denomination

Denomination	European and Allied Races		Eurasians		Natives		Total
	Males	Fem.	Males	Fem.	Males	Fem.	1901
Anglican	81,583	30,181	18,049	17 732	154,544	151,373	[1] 453 462
Armenian	600	385	30	22	8	8	1,053
Baptist	1,198	910	993	1,024	110,180	106,735	221 040
Congregationalist	215	206	62	78	19,113	18,200	37,874
Greek	495	90	27	4	25	15	656
Lutheran and Allied Denominations	953	447	152	135	77,111	76,657	155,455
Methodist	4,494	1,504	1,060	1,360	35,759	32,730	76,907
Presbyterian	7,522	2,171	715	724	21,602	21,197	53,931
Quaker	15	15	3	1	731	544	1,309
Roman Catholic	23,635	10,329	23,156	22,541	560,168	562,340	1,202,169
Romo-Syrian		3	....	....	163,607	158,976	322,586
Syrian (Jacobite and others)	2	1	....	1	126,593	122,144	248,741
Salvationist	54	46	6	7	9,766	9,081	18.960
Other Denominations and those not returned	1,830	793	688	681	64,953	60,153	129,098
Total	122,596	47,081	44,941	44,310	1,344.160	1,320.153	2,923,241

[1] Including 92,644 who described themselves as Protestants.

APPENDIX H

Distribution of Population According to Religion and Education, 1901

Religions	Total Population	Illiterate	Literate
		MALES	
Hindu	105,163,432	95,241,156	9 922,276
Sikh	1,241,543	1,120,023	121,520
Jain	691,787	366,489	325,298
Buddhist	4,680,384	2,800,505	1,879,879
Parsi	48,086	11,743	36,343
Mohammedan	31,843,565	29,916,414	1,927,151
Christian	1 508,372	1,068,759	439,613
Animistic	4,254 030	4,220,804	33,226
Minor and Unspecified	10,907	6,133	4,774
Total Males	149,442 106	134,752,026	14,690,080
		FEMALES	
Hindu	101,945,436	101 468,049	477,387
Sikh	950 823	943,708	7,115
Jain	642.249	630.794	11 455
Buddhist	4,796,368	4 592,738	203,630
Parsi	45,883	21,214	24,669
Mohammedan	29,849.144	29,758,085	91,059
Christian	1,410,843	1,233 809	177,034
Animistic	4 321,926	4,319 958	1,968
Minor and Unspecified	10 128	8 104	2,024
Total Females	143.972 800	142,976,459	996,341
Total Population	293 414,906	277,728 485	15,686,421

[1] Literacy was not recorded in the case of 946,150 persons (509,718 males and 436,432 females).

APPENDIX I

Some of the Principal Occupations Upon Which Persons Depend for a Living

Agriculture	191,691,731
General Laborers	16,941,026
Textile Fabrics and Dress	11,214,158
Mendicants (non-religious)	4,222,241
Leather, hides and horns	3,241,935
Priests and others engaged in Religion	2,728.812
Barbers and Shampooers	2,331 598
Grain and Pulse Dealers	2,264,481
Shoe, Boot and Sandal Makers	1,957,291
Grocers and General Condiment Dealers	1 587 255
Construction of Buildings	1.579.760
Sweepers and Scavengers	1,518,422
Fishermen and Fish Curers	1,280,358
Fish Dealers	1,269,435
Bankers and Money Lenders, etc	1 200,998
Tailors, Milliners Dressmakers and Darners	1,142,153
Vegetable and Fruit Sellers	862 428
Indefinite and disreputable occupations	737,033
Sweetmeat Makers and Sellers	603,741
Actors Singers, Dancers, Bandmasters, Players, etc	562,055
Medical Practitioners, Midwives, etc	520,044
Railway Servants	503,993
Teachers, Professors and others engaged in education	497 509
Butchers and Slaughterers	345,933
Barristers and others engaged in Law	279,646

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